

PROCEEDINGS

of the eighth

Conference on Mennonite Educational and Cultural Problems



Held at

Messiah Bible College, Grantham, Pennsylvania, June 14-15, 1951



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EDUCATIONAL SESSIONS OF THE COUNCIL OF
MENNONITE AND AFFILIATED COLLEGES

Thursday, June 14

Morning Session, 9:00 to 12:00 d. s. t.

CHAIRMAN: C. N. Hostetter, Messiah Bible College

Devotions

"Visual Aids in Higher Education"

. L. L. Ramseyer, Bluffton College

Discussion

"An Effective Religious Program for Our Colleges"

. Paul Erb, Scottdale, Pennsylvania

Discussion

Afternoon Session, 1:30 to 4:00

CHAIRMAN: Carl Kreider, Goshen College

Devotions

"The Development of Mennonite Education"

. M. S. Harder, Bethel College

Discussion

"Voluntary Service in the Preparation of Teachers"

. Mary Royer, Goshen College

"Our Colleges and the Voluntary Service Program in the Present
Crisis"

. Elmer Ediger, Mennonite Biblical Seminary

Discussion

CULTURAL PROBLEMS SESSIONS

Evening Session, 7:30 to 9:00

CHAIRMAN: Andrew R. Shelly, Mennonite Biblical Seminary

Devotions

"The Mennonite Way of Life on the Foreign Mission Field"

. John Wiebe, Tabor College

*Discussion

"The Mennonite Witness in the Southern Highlands"

. John R. Mumaw, Eastern Mennonite College

Discussion

FRIDAY, JUNE 15

Morning Session, 9:00 to 12:00

CHAIRMAN: C. O. Wittlinger, Messiah Bible College

Devotions

"Religious and Cultural Beliefs and Practices of the Brethren in Christ" . . . John H. Engle, Messiah Bible College

Discussion

"Evidences of Cultural Change Among the Amish"
. . . John A. Hostettler, Pennsylvania State College

Afternoon Session, 1:30 to 4:00

CHAIRMAN: Charles F. Eshleman, Messiah Bible College

Devotions

"Creative Work in Our Schools and Colleges"

In Literature . . . Naomi Brennenman, Bluffton College

In Art . . . Mrs. Esther Groves, Freeman College

In Music . . . J. Mark Stauffer, Eastern Mennonite College

Discussion

Evening Session, 7:30 to 9:00

CHAIRMAN: William Snyder, M. C. C.

Devotions

"A Psychiatrist's Evaluation of the Principle of Christian Simplicity"
. Norman Loux

Discussion

"A Study of Divorce Among Mennonites"
. J. W. Fretz, Bethel College

Discussion

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VISUAL AID IN HIGHER EDUCATION

Lloyd L. Ramseyer

As soon as one mentions the term "visual aids" two misconceptions are likely to enter the minds of people. The first of these is that one is speaking of some very new development in education. It is true that the emphasis on visual aids has increased rapidly over the last fifteen years. At that time a large proportion of the reading material in this field was found in current magazines. Now there are a number of excellent texts on the subject. However, visual materials have been used by good teachers since the earliest times. Pictures were used for purposes of communication even before men learned to write, and perhaps the first written letters or characters were but simplified pictures. Good teachers have always tried to make their subject matter concrete by the use of the best illustrations available.

Another current misconception is that when one speaks of visual aids he is speaking of motion pictures, or at least of projected pictures. It is true that the greatest development in the field has come in this area in recent years. However, there are many other visual materials which are just as effective as the motion picture, and in some cases more so. This erroneous conception of visual aids as movies has led to feeling that visual aids somehow are a thing apart, an education in themselves. Visual materials are distinctly aids. Too many people have failed to integrate their use into the regular teaching program. They are to be used in conjunction with regular units of teaching. Just as a carpenter has a set of tools and selects the tool which best meets his need at a particular time and to do a special task, so the skilled teacher has many techniques which can be used. Sometimes he will use printed material. Sometimes a class lecture will suit his purpose best. At another time it may be a motion picture, or a field trip. He will not feel that he must use any special type of visual aid unless that type will best suit his purpose at that particular time and will serve best in attaining his objectives.

The purpose of visual aids is to help to prevent the verbalism which is likely to result if teaching is in terms of words alone. Verbalism means the use of words without a clear concept of their meaning. Words have meaning only to the extent that they are given meaning through our experiences. Visual aids are but means of providing experiences which help to give meaning to instruction.

Words vary in their degree of abstractness. The word "dog" for example, is relatively concrete. Yet even the meaning of a term such as that must be secured through experience. A process of abstraction and generalization is necessary before one attains that meaning. I recall visiting a zoo with a small boy who called every

four footed animal a dog. He had not gone far enough with his process of abstraction and generalized too much. More experience with four footed animals was necessary before the word "dog" had the correct meaning for him. The word "three" is a very abstract word. In fact any number is abstract. Many experiences with numbers are necessary before the child learns all aspects of "threeness."

Visual aids help, then, to give meaning to that which may be abstract, thus preventing verbalism. One might assume that they would then have their chief value in the lower grades, with little use for them on the college level. However, one is always meeting new words and combinations of words which require new experiences if one is to understand them. The need for additional concrete experiences depends upon the intelligence of the individual and his previous experiences. Two individuals may have had the same experiences, and one is now prepared to think in abstract terms about these experiences. The other may still need additional concrete presentations before they can have meaning. Previous experiences, too, determine the extent to which we can deal in abstract terms concerning any subject. The auto mechanic may be able to understand a dissertation of the automobile motor, while to the person in the field of chemistry this same writing might be completely abstract. One would require additional visual experiences in order that the terms piston, spark plug, and differential would have meaning; the other would be at a complete loss to understand a technical description involving atoms, molecules and ions.

Visual aids are used in order that one might get to the point where they are no longer needed in order to understand some particular phase of experience. One would certainly not be content to confine a student to the use of visual materials. They are at best slow and cumbersome means of communication. We want students to be able to deal with the abstract. One does not want to remain in terms of the concrete, but to use the concrete in order to make the abstract meaningful.

Thus visual aids will have just as great a use on the college level as on the primary level. They will be used to provide a different level to experiences, but they will be just as important, for the learner as always pressing forward into the realm of the unknown; there is always an area in front of him where additional experiences are necessary if he is to understand clearly.

Experiments have shown that visual aids increase the speed of learning. On the adult level this was probably best illustrated in armed force training during World War II. The army estimated that training time was cut from 25 to 45 percent by their use. Not only do students learn faster, but they tend to remember a larger proportion of what they learned when visual aids are used. The

navy maintained that men taught by the use of audio-visual aids remembered what they learned up to 55 percent longer.

There are those who fear that visual aids will foster a type of "passive learning." There is real reason to question whether there is any such thing as really passive learning. Learning is an active process. It is a process of integrating new with old experiences in such a way that new insights and understandings result. Whether these new experiences come through the avenue of word images or pictures makes little difference, in either case the mind must be active if real learning is to result. To the writer there seems little danger that visual aids will make learning too easy so long as minds are stimulated to think. Without such stimulation any type of teaching, whether by lectures, reading material, or discussion, may result in stagnation rather than growth.

Visual aids are used for other purposes, too, than for factual learning. Sometimes they help to create or change attitudes. Experiments have shown that motion pictures produce changes in social attitudes and that such changes persist over a rather long period of time. A picture such as "All Quiet on the Western Front," for example, has been found very effective in producing an attitude unfavorable to war. A picture like "The Birth of a Nation" increased racial intolerance. Pictures may also be used to set the stage for discussion following. They may present problems rather than solutions about questions such as migrant labor. Thus they may stimulate thinking.

Visual aids may be used in all teaching fields. Usually in a small college their use in a department is determined more by the vision and interest of the teacher in charge than by the subject matter. A survey was made of Mennonite colleges, including eight schools in the United States and one in Canada. The fields of greatest use of movies were as follows, with the number of schools mentioning each: science, four; education, three; Bible, two, and humanities, vocational education, nurses training, psychology, and history and social studies, one each. Subjects mentioned in which slides were used frequently were science four, art four, sociology two, and education, physical education, English, history, Bible, Mennonite history, missions, one each. The opaque projector was used extensively in art by four schools, science three, English two, history, social science, commerce, and education by one each. In our own school very extensive use of non-projected visual aids is made in mathematics. Laboratory work is a type of visual aid much used in all of the material sciences.

One must not fail to mention the variety of available non-projected aids which can be used very effectively on the college level. These include maps, blackboards, pictures, models, specimens, museums, drama and field trips. A type of model much used in armed force training was the "mock up," a working model. Field trips

also have many possibilities. These include trips to museums, industries, churches, biology field trips, trips in geology, and the like. They can be invaluable if properly conducted.

Although the writer would not want it thought that he considers projected aids of far greater importance than other types, the major portion of this paper will be given over to a discussion of such aids.

First of all, projected aids present the problem of room darkening. Two principles may be followed, either have one or more projection rooms to which classes will be moved for visual presentations or equip all rooms so that they can be darkened. Equipping all rooms for projection would involve considerable expense. It would also mean duplication in equipment, or the moving of equipment from room to room. However, the necessity of moving classes into the dark room will almost inevitably result in a more artificial use of visual aids, somewhat less well integrated into regular classroom work. Ideally, it should be possible without undue effort to darken a room for a hundred feet of film or one or two slides without disturbing the regular class schedule. When the need arises one would then show the slides or film necessary to give the visual experience associated with the subject in hand, closely integrated with other types of learning experience. This becomes difficult when one must move the class into another room for projection purposes. It would be desirable for each department to have projection room facilities at its disposal, or at the very least, have such facilities within the building where the class usually meets.

An effective method for darkening rooms is to secure heavy black roller type shades which can be used in conjunction with the translucent shades normally used for classrooms. Some precautions may have to be taken to prevent light leaks along the edge of the shade. This is sometimes done by the use of a hinged board which seals out all light. If the darkened room is to be used for any length of time, especially in summer, a circulating fan may be needed in order to keep the room comfortably ventilated.

Screens are an important consideration. It is foolish to spend money for expensive projectors and then waste the light so obtained by poor screens. For general purposes a beaded screen will be found most useful. However, in very wide rooms a white mat screen may prove better, since the light loss is very great when a beaded screen is viewed at a considerable angle.

Our survey of Mennonite schools indicated that eight schools own sixteen beaded screens, five white mat screens, and two screens made by painting a wall. The ninth school reports three screens, but does not designate the type. It would thus seem that our schools recognize the value of good screens.

Beaded screens require good care. When the beads are knocked off blemishes are left which mar the projected picture. Only re-

cently the writer was forced to use such a screen for a public showing. When screens become thus damaged there is little that can be done but replace the entire surface.

It seems that our Mennonite schools are making considerable use of motion pictures in education. Of the nine schools reporting only two do not have a sound projector. Two schools have silent as well as sound equipment. Projectors should be selected with care. A good standard make should be chosen. No one make is really outstanding in merit, one kind being used largely in one part of the country whereas another seems to have become popular in another area. An important consideration is the reliability of the dealer from which the equipment is purchased and the service provided by that dealer in your local community. In general there are two types of movie projectors, the larger type selling from \$500 to \$600 and adapted for use either in auditorium or classrooms, and the smaller type selling for about \$200 less. These smaller projectors, such as the Moviemite, give good results in small rooms. However, the larger equipment should be purchased if auditorium use is contemplated.

Mennonite schools vary widely in the extent of use of their motion picture equipment. One school reports using 1100 reels of film during one year. Other schools report using 150, 80, 65, 50, 50, and 20 reels respectively. Two schools do not use motion pictures. Movies are used chiefly for classroom work, although there is some use for assemblies and for entertainment. Some use religious films partially for entertainment purposes, one school mentioning Moody films used for that purpose. Three schools use some theatrical films of the Hollywood type, carefully selected. Teachers usually select films to be used for classes, while committees of faculty or faculty plus students select entertainment films.

There is considerable variation among Mennonite schools as to the inspection of films before showing. It seems that the usual custom is to have teachers preview their own films, whereas entertainment films may be subject to review by a committee. One school reports "Film policy committee is called upon to review 'questionable' films." Another school apparently has all films previewed by a committee, the school reporting "All films must be previewed by three persons from the Administration Committee."

Very few films are owned by our schools. One school reports owning eight reels, another two, and a third one. In addition some own publicity and football films of their own making. Apparently none of the schools have made any films except of these two types. Films, then, are usually rented. The usual source seems to be the state university or state owned library, although other sources are mentioned. A few schools report using free films from industry.

It is probable that it would not pay schools of our size to own many films at present prices. The writer agrees with the following

statement in a recent publication, "The advisability of buying motion pictures depends on several factors. The average black and white 10-minute sound film costs \$45 and rents for \$1.50 per booking. Assuming that 50 cents of the rental charge is for handling costs, the remaining \$1 is for amortization. Thus, if a college will use a film 45 times in its life time, purchasing and rental will cost about the same. In other words, if the film is used four or five times a year for 10 years, purchase is just as cheap as rental. Other factors enter into the decision, such as the advantage of having the film exactly when it is needed, the possibility that it will be used more often because it is near at hand, and the possibility of sharing it at a fee with neighboring colleges and study groups, thus amortizing the cost more quickly."

Film rentals seem to be financed chiefly from departmental budgets among our colleges, although the general budget is also mentioned as a source of funds. Entertainment films are financed through clubs or an entertainment budget. No data were secured concerning the total amount of money spent either for films or for the total visual aid budget. In general, expenditures for this purpose vary widely among colleges. "Reports from eight Ohio colleges and universities indicate per student expenditures for audio-visual services ranging from \$.90 to \$8.00, with a median of \$1.44. These figures include expenditures for audio-visual teaching materials and equipment, and for that part of the salaries allocated to administering the audio-visual services."² There seems to be no agreement as to what should be spent on visual aids.

The necessity of using films intelligently and as real teaching materials cannot be stressed too strongly. All films should be previewed by the teacher. He cannot use them intelligently without this preview. It is just as logical for a teacher to try to teach a textbook lesson which he has not read as to try to use a film which he has not seen. It is also important that film content be considered a vital part of the classroom presentation of a unit of subject matter, integrated carefully with other types of content material.

Our schools might be doing more in the making of teaching materials of the film type. Perhaps we could cooperate to make some good films produced by our own people available for teaching purposes. Recently I saw films produced by Arthur Smith, teacher in South Bend, Indiana. These were excellent color films of professional quality of bird life and flowers. They would be very valuable teaching aids if duplicated and given sound commentary.

1. Roy E. Wenger and Lloyd L. Ramseyer, "Implementing the Audio Visual Program in Teacher Education in the Smaller Institution" **Audio Visual Materials in Teacher Education**, Twenty-ninth Yearbook of the Association for Student Teaching.

2. Wenger and Ramseyer, *ip. cit.*

Slides also have many educational uses. The 2x2 slide seems to have largely supplanted the larger types. This smaller slide is used by every school but one of those surveyed. Perhaps this school may also use them, but it does not own a projector. Three schools are producing some slides for educational use. Areas of production mentioned are public relations, church history, art, history, and agriculture. It would seem that any ambitious science teacher with a camera could produce much good visual aid material in Kodachrome slides.

There would also be the possibility of collecting and duplicating slides. I have seen commercial slides of Switzerland and France much inferior to slides taken by our relief workers and summer student tourists of the same subjects. Excellent collections of slides could be secured which would be aids in the study of French, German, geography, history, and art.

Our schools are making some use of slides in the study of their own church history and mission work. Church groups have made such slide sets available, usually with commentary to go with the sets. Attention should be given to the possibility of recording commentary on tape to accompany such sets. Suitable background music could also be recorded. The chief drawback of this method when slides are to be circulated and used at different places is that at the present time there is no standardization of tape recorders or tape.

Closely related to slides are film strips. These are available in a variety of subjects. They lack the adaptability of slides, in that they are in a fixed sequence and it is difficult to make a selection of only a few pictures to be used. The number and sequence of pictures is quite effectively frozen.

Although not **visual** aids, some mention should be made of sound recorders. They are teaching aids. The disc recorder has been in use for a long time. The wire recorder was in the experimental stage for quite a period before World War II and came on the general market after that war. It's day was rather short, however, and it has now been quite generally replaced by the tape magnetic recorder. The tape has several advantages over the wire, it does not tangle, it can be edited without difficulty, and it gives better fidelity in recording music. The best tape recorders are quite satisfactory for music.

The Mennonite schools have apparently received these newer techniques with considerable enthusiasm. Four schools have disc recorders, five have wire recorders, two of them having two such machines, and four schools have tape recorders, one school having two machines. Two schools have both tape and wire and one school has two tape, two wire, and one disc machine. Only one school is completely without recording equipment.

Magnetic recorders have the great advantage of complete erasure of the recording and reusing of the recording medium. Disc recorders have the advantage that the product can be played back on any standard disc playback equipment. The disc recording gives a record that the music student can take home with him and use.

Recording equipment is very useful in music, speech, language instruction, and in using great speeches or news broadcasts for classroom use. Some work has been done with this equipment in recording classroom student teaching, which is then played back to the young teacher as the basis for counseling.

The entire teaching aids program should be in charge of one person. In the small college this will of necessity be someone who will give a part of his time to this work and a part to other college duties. It may be that someone can be sent to school for a short course in teaching aids. It may be that some interested individual can be found who can take over this work without much additional preparation. Among the duties of such an administrator will be the following.

1. To serve as a clearing house for information. He should have available catalogs and other information which a teacher may need in his field. He need not know everything in visual aids, but he should know where to secure the necessary information.

2. Establish a teaching aids depository. As soon as a school owns some teaching materials, such as films and slides, they must be kept in good condition and properly housed. Some schools use the library as a visual aids center. Older librarians probably had no training in the storage and care of films and slides. They should not be given this responsibility unless they are ready by training and interest to do the work properly. Theoretically there should probably be this relationship between films and teaching aids such as books. However, whether or not this can be done effectively will depend on local conditions.

3. To purchase teaching aids equipment. The question arises here as to whether such equipment should be departmentally owned or owned by the college as a whole. Except for smaller types of equipment which can be purchased in duplicate without too great cost, the writer believes strongly that in the small college the equipment should be centrally owned. It can then be leased, if necessary, to a particular department for a period of time if use is frequent enough to warrant such lease. Departmentally owned equipment seems to be subject to the will of the department head and is difficult to use to the advantage of the entire college.

Not only must equipment be purchased, but it must be properly serviced. This is also the duty of the director of teaching aids. He must see that it is housed where it is accessible, but not subject to theft or misuse.

4. To organize projection services. Student projectionists may be trained and used. It should be possible for the classroom teacher to have a visual aids program without undue effort in getting together equipment.

5. To order rental films and other aids. While the materials used should be selected by the teacher, they should be ordered through the central visual aids office.

6. To coordinate a modest materials production program. The art department may be stimulated to make good teaching aids charts. The photography student may be helped to take pictures and make slides which will be useful in teaching. Only one of our colleges has a course in photography for credit, but others indicate considerable interest in photography and provide dark room facilities. Interested teachers may be stimulated to make sets of color slides useful in their teaching fields. The possibilities are many, but stimulation and coordination are needed.

7. To conduct an in-service training program. Many of our college teachers received their training before projected visual aids came into general use. They will need to have demonstrated to them the values of these tools and the best ways of using them.

It is important to remember that the teaching training institution also has the responsibility of teaching prospective teachers how to use these aids effectively. Teachers tend to teach as they were taught. Effective use of visual aids, is, then, important. Another method is by offering courses in the use of visual materials. No survey was made of such courses in Mennonite schools. In the writers own school a two-hour course of this type is offered. Over a five year period 65 per cent of the graduating teachers took this course.

Our Mennonite schools have recognized the need of appointing someone as visual aids director. Six schools have made such an appointment. One school reports that the visual aids director gives three fourths time to this work, another one sixth of his time, while four report a small proportion of time given to this work.

Visual aids can be very effective in increasing the instructional efficiency of our colleges. If they are to be effective, they must be carefully integrated with other teaching methods. At the present time there is still an inadequate supply of good college level films at reasonable rates. As use increases the availability of such materials will increase.

One should not become so enamored with projected pictures that he forgets the many uses to be made of unprojected types of aids. These are available on every hand.

In conclusion, visual aids when properly used are very effective aids in instruction. It is difficult to see how really effective education can be conducted without such aids. Certainly a purely

verbal type of education would be abstract and in many cases subject to all the evils of verbalism. Visual aids can and should be used in such a way as to make education meaningful, providing the mental tools for meaningful abstract thought of the highest type.

AN EFFECTIVE RELIGIOUS PROGRAM FOR OUR COLLEGES

Paul Erb

It goes without saying in this group that an effective religious program for our colleges is a matter of crucial importance. In this day of extensive establishments for public education the only reason for the activity of a church in the field of education is the necessity from the Christian point of view for the inclusion of religion in the educative process. If our colleges do not have a vitally functioning religious program, then the prime reason for their existence disappears. If a private college is not Christian, then it might as well become absorbed into the system of public education.

For the discussion in this paper, I am largely dependent on two studies. The first is Dr. Paul Mininger's dissertation on **Religious Programs In Selected Protestant Church-Related Colleges**. Dr. Mininger selected nineteen colleges in the North Central Association area which were considered by their several church boards and other competent agencies to have an outstanding religious program. These nineteen are Augustana College, Baker University, Bethany College, Carleton College, Coe College, Denison University, Friends University, Hamline University, Muskingum College, North Central College, Oberlin College, Otterbein College, Park College, Phillips University, St. Olaf College, Wheaton College, Wilmington College, Wittenberg College, and the College of Wooster. The study was conducted by personal visits to these colleges, with interviews on a previously arranged schedule. Eight years later there was a follow-up questionnaire. In addition there was a careful study of college catalogs.

The other study is a Religious Welfare Survey undertaken by a committee of the Mennonite Board of Education. The three colleges of the "Old" Mennonites—Goshen, Hesston, and Eastern Mennonite College—participated in the survey through a self-study. The Board committee coordinated the study and visited the campuses for a review near the end of the studies. Hesston and Eastern Mennonite College relied largely on student questionnaires. Goshen used the personal interview method. All three colleges accumulated a large amount of data from which they could make certain conclusions concerning the effectiveness of their religious programs. A large number of recommendations have come out of these studies, and there can be no doubt that the religious programs of the colleges will be strengthened as a result of the studies. One of the chief values of such a study is the awareness of problems which comes to those participating.

I should like to begin with an extensive quotation from Mininger's

concluding chapter, in which he states the issues which have emerged from his study. He says:

"As a result of this study certain major issues have emerged and certain problems have been clarified. In this section of the report, four of these more fundamental issues will be defined. These issues are considered crucial because the decision which is made concerning them will probably determine whether or not the Protestant church-related college will survive as a distinctly Christian institution.

"1. What should be the religious objectives of the Protestant church-related college? The statement of objectives of most of the colleges do not give evidence of clear and careful thinking about religious objectives. If church-related colleges are to serve as effective instruments of the Christian movement, they must give the same careful study to the definition of their religious objectives as they are now giving to the definition and interpretation of the objectives of general education. In rethinking their religious objectives, colleges will need to clarify at least three other issues.

"a. What is the religious faith to which the college is committed and which it is seeking to develop in its students? In their desire to avoid sectarianism it seems that many colleges have refused to define their faith, with the result that they are in danger of having no faith. The religious objectives must grow out of the faith of the institution.

"b. What is the relationship between the basic religious faith of the college and the liberal arts ideal of education? This same question might be asked in another form. What are the implications of the liberal arts ideal for the development of religious faith in students and what are the implications of the basic religious faith of the college for the liberal arts ideal of education? Is there an inherent contradiction between them or can they be synthesized? This question should be answered before a final statement of religious objectives is formulated.

"c. What is to be the relationship of the college to institutionalized Christianity as found today in local churches, in organized denominations, and in the ecumenical movement? The answer to this question will be determined to some extent by the relationship of the board of trustees to the denomination with which the college is affiliated but will be influenced also by the concept which the college has as to the place of the church in Protestant Christianity. This interpretation will obviously not be the same for all colleges but it should be clear. The religious objectives should then be defined in the light of the college's relationship to the church.

"2. What are the most effective methods or processes by which a college community can achieve its religious objectives? Instead of following the stereotype and being guided merely by tradition, the church-related college of today should face up to this question and

give an intelligent answer. Before the final answer is given, at least five other questions should be answered.

"a. How can the Christian world and life view become the unifying center for the entire program of the college? This question requires an interpretation of the theoretical implications of the Christian faith for the educational program of the college. This study, however, should be supplemented by an investigation into the practical steps that have been taken by colleges which have attempted to make the Christian faith the unifying center for their entire program.

"b. What principles have been learned from past practice as to how the Christian faith is communicated?

"c. What can the modern science of religious education contribute to an understanding of the best methods of achieving the religious objectives of the college?

"d. What experimental evidence is there as to which methods have been found most effective in colleges?

"e. What resources for religious education are available in a particular college community?

"3. How shall these processes be organized into a functioning religious program? In view of the very complex situation in the average college community, this is a perplexing problem. The following questions indicate some of the related problems.

"a. How shall the processes be organized so that they are related and can supplement each other? For example: Christian action should be accompanied by study and instruction that makes it meaningful and educational. Furthermore, in both of these activities the student should have a sense of participating and sharing in the ongoing work of the Christian church, rather than engaging in the activities as merely isolated experiences.

"b. How shall the various functions be distributed among the three groups interested in the religious development of students—the college, the student religious organizations, and the local churches? What is the unique contribution of each group? To what extent shall each of them provide for all the functions? How can the three groups best cooperate in planning and administering the total religious program?

"c. How shall the religious program be organized to meet the needs of individual students having widely different backgrounds and at various stages in their religious development?

"d. Can a college provide an effective religious program and at the same time maintain all the other curricular requirements and extra-curricular activities that are to be found today in most college programs and that seem to be essential if an institution is to maintain the status of a college?

"4. What are the next steps in the improvement and development of religious programs in Protestant church-related colleges?

"a. Denominational boards of education, boards of trustees of colleges, together with college administrators and faculties will need to give prompt attention to the issues stated above, if the church-related college is to survive as an effective instrument of the Christian movement in the modern secular world.

"b. The development of an adequate religious program for Protestant church-related colleges will also require a cooperative program of study, research, and planning, which will cost money and will require manpower. Opportunity for such effort should be provided by such organizations as the National Protestant Council on Higher Education, the Commission for Christian Higher Education of the American Association of Colleges, and the National Council on Religion in Higher Education.

"c. There is also need for a few church-related colleges which have the resources of men and money, to experiment with new ideas and plans in the further development of their religious programs. This experimentation should be encouraged and should be carried on in close cooperation with the cooperative research and study projects."

The beginning point of any program, as Mininger has pointed out, is the clear formulation of objectives. Procedures arise out of purposes; roads reach toward goals. When once we know what we want to do, then we are in good position to begin doing it. Mininger found, even in colleges with a reputedly strong religious program, considerable vague generalizing and considerable secularization in the stated objectives of the college. Giving a liberal cultural education, intellectual skills, social competence, and vocational training was mentioned more often than relation to God, churchmanship, and a Christian philosophy of life. Only two of the nineteen give the objective of leading the student to a personal commitment to Jesus Christ. Only two mention a knowledge of the Bible as an objective. Most of them deny any denominational or creedal objectives. There is a good deal more emphasis on ethical and moral objectives than there is on matters of belief and faith.

The survey in our "old" Mennonite colleges shows that they are positively and unashamedly Christian. After careful study the Goshen faculty adopted the following statement of the Philosophy of Christian Education at Goshen College:

"Goshen College seeks to provide educational experiences which will enable students to live harmonious, purposeful, and socially responsible lives in the spirit of Christ. The guiding principle in determining the values which the faculty considers most worth striving for in personal and group living is the concept that the essence of Christianity, as set forth in the Scriptures, is discipleship, the transforming of the whole of life after Christ. This Christian discipleship is to be expressed in human relations, in the use of time, energy, material resources, and in devotion to the

church and its mission. The spirit of brotherhood is to be practiced in all personal and group relationships. Life is to be lived with friend or foe according to the ethic of the love of Christ who came not to be ministered unto, but to minister.

"Life thus committed to the way of Christ cannot be segmented into secular and non-secular compartments. The whole of life is lived in the context of commitment to the will of God; and therefore, every activity, whether work, recreation, social fellowship, prayer, or meditation, has spiritual significance. The highest expression of faith in Christ who is the way, the truth, and the life, will be found in loving, sacrificial service to one's fellowmen. A belief in the inseparability of faith and life means that in Christian education, living and learning, and content and method, cannot be separated. The entire program of Goshen College is planned to help students to know Christ as Saviour and Lord and to become effective witnesses for Him in a sensate world replete with economic greed, hate, and warfare."

The Eastern Mennonite College statement of philosophy is as follows:

"The philosophy of Christian education at Eastern Mennonite College accepts the Divine revelation of God in Christ as the foundation of all knowledge. It holds that such knowledge can be properly interpreted by those only who have been regenerated by the Spirit of God. We hold the view that education is an exposition of the idea that Christianity is a satisfactory world view which finds its expression in all of life. We hold that 'every realm of knowledge, every aspect of life, and every fact of the universe find their place and their answer within Christianity.' It is a philosophy which appreciates the depths of man's depravity and appropriates the light and understanding which emanates from the Bible. It holds that Christianity embraces a true knowledge of the world, of life, and of God. It holds that human reason is used in the process of learning, but that it must always be held in subjection to the truth as revealed in the Bible. This philosophy adheres to the view that Christianity alone has the answer to man's essential need and desire, that the whole of man, including his origin, nature, and destiny is understood in term of Divine revelation. It holds that only when man finds his place in communion with God through experience with Jesus Christ that he can realize his highest potentialities. It holds that man comes from God and that he will again be answerable to God and that educational procedures must therefore contribute to the preparation of man for his eternal destiny."

The Hesston statement has a similar full commitment to evangelical Christianity as held by the Mennonite Church:

"Hesston College and Bible School accepts the Bible as the Word of God. This Word is the final authority. Man is depraved. The sacrifice of Christ for the sins of man is efficacious. Those who

reject the atonement of Christ are eternally lost. Man realizes the highest good when he accepts Jesus Christ, the Son of God, as his personal Saviour, and as Lord of every detail of his life. This way of life is accepted by faith, and will express itself in one's conduct, will result in discipleship, and will obligate the believer to propagate the Gospel.

"We believe the tenets of the Mennonite Church are scriptural, that the Mennonite Church has a message for the world in which we live, and that Christian education is a part of the greater witness and mission of the church.

"The religious objective of Hesston College and Bible School is to fit her students to live in perfect harmony with the will of God by:

- I. Leading all students to a vital faith in Christ.
- II. Teaching students to know, appreciate, and use the Word of God.
- III. Developing distinctively Christian personalities.
- IV. Upholding a rigorous ethical ideal.
- V. Kindling a vision of the world's need, and of the Christian's mission to meet that need.
- VI. Giving actual training for Christian service, both by instruction and by the provision of opportunities for activity.
- VII. Giving thorough indoctrination in matters of Christian faith.
- VIII. Equipping students to fit into the life and work of their home congregations and of the church at large."

Now what are the means by which such Christian objectives may be obtained? Mininger organized the programs of the colleges he studied under six functions: instruction and study, worship, fellowship and participation in a Christian organization, Christian action, religious counseling, and control and administration. Let us consider each of these.

An effective religious program will certainly need to include instruction and study. The chief item here is the courses in religion and Bible. Through textbooks, lectures, and discussions the student is brought to an understanding of religious phenomena. A Christian college should have no hesitation in leading the student to Christian indoctrination and a commitment to a Christian point of view. Most of the colleges Mininger studied, but not all, require certain Bible studies for graduation. That this requirement in our Mennonite colleges is not a burden is seen in the fact that though at Goshen the required hours in Bible are only six, the average hours in this department for non-Bible majors is nine and one-half hours for non-Mennonites and ten for Mennonites. The students rank Bible course instruction high in the list of things that have influenced them religiously. But there is religious instruction also in non-Bible courses. In a real Christian college religion is central,

not peripheral. Every teacher will have a Christian point of view which will be evident again and again as he instructs in philosophy, science, history, literature, and every other area of instruction. The integration of all knowledge with a Christian understanding is essential to the whole process of Christian education. Sometimes the incidental character of the indirect teaching of religion in connection with non-Bible subjects makes it all the more effective.

Not all instruction, of course, is done in the classroom. Chapel services and general lectures also serve this end. So do certain activities of the student organizations, such as peace societies. Group discussions, formal and informal, do much to form opinions. Students rank their fellow students high as effective teachers.

Second is the function of worship. All Christians value worship experiences highly, though they may not all agree on its forms. The most frequent form of worship in the college is the chapel service. In many colleges, however, it does not seem to be highly effective. Mininger found in his follow-up that even within eight years the frequency of a religious convocation of the students had noticeably decreased. The Eastern Mennonite College committee was concerned with the low rank of the chapel services in the student estimation of influential factors. Goshen students, however, with compulsory chapel attendance four days of the week, rank chapel first in the important contributions to their religious life. Worship is experienced also in prayer before classes, which is a regular practice at Wheaton and with some Mennonite teachers; in evangelistic meetings and other special emphasis weeks; in vesper services; in prayer meetings conducted by student groups; in Sunday worship services which many colleges require students to attend in churches in some way connected with the college or in churches of their own choice; and in private devotions, which prayer rooms, stated periods, and provided helps stimulate and encourage. All three of the Mennonite colleges have some problems in the relationship of the student body to the congregation which worships at the college.

All Christian colleges make use of student organizations in their religious program. Here the student learns to share the life of a group, and accepts responsibility for achieving the purposes of the group. There must be sufficient specialization to take care of varying interests, such as foreign missions. Ecumenical interests are fostered through conferences and conventions. On one campus Mininger found a chapter of the Intervarsity Fellowship. One problem of student religious life is the matter of church membership. It is not good that for four years the student should have no close church affiliation. The student, in view of post-graduation days, should be encouraged to keep in touch with his home church. At the college center many congregations arrange for "student-

memberships," so that students may participate in the worship and the work of the church. Christianity is not a strictly individual affair; corporate relationships are always in view. Remembering this makes for spiritual health.

Fourth Mininger lists the function of Christian action. Young people need activity. There can be no spiritual development without it. Student organizations provide for many voluntary and unremunerated forms of service. In some colleges these are largely of the social service type. Our Mennonite colleges all have arranged for evangelistic outlets for student energy. These extension services are frequently mentioned as important elements of religious influence. I would rate very high the experiences of my own children in this kind of work at both Hesston and Goshen. Their convictions and enthusiasms mean more to them because they have tried to impart them to others.

Fifth is the function of religious counseling. Spontaneous and informal counseling is probably the most effective. Ideally every faculty member should be such a counselor. The Mennonite surveys reveal that the teachers would like to have lighter teaching loads so they would have more time for student contacts. But the danger of some timid people being passed by in hit-and-miss counseling has moved all colleges in the direction of appointing full- or part-time religious counselors. There must be such a relationship of confidence that the student will come for guidance which he feels he needs. The counselor must have the know-how to make the resources of religion available to such persons. Freshman orientation is a special phase of such counseling. Some schools have worked out a plan of student counseling and big brother-little brother relationships. Persons expected to do counseling must often be instructed in its techniques. On some campuses the visiting speaker in religious emphasis week supplements the counseling services.

Last is the function of control and administration. Faculty administrators help to determine policies and coordinate the program, and to sponsor the various student activities. There must be continual research and self-study so that the religious program remains alive and functioning. There is the special problem of maintaining the moral and spiritual standards of the college. This is done through the selection of teachers whose character and philosophy will further the ends of the college; also through the selection of students who will fit into the esprit de corps of the college. There is some selection of students in that matriculating students agree to accept the standards of the institution. But if standards are to be maintained there must be use made of discipline, with the elimination of determined non-cooperators. The Goshen survey speaks of "outer control where inner control has failed." The committee recommended that counseling and discipline be integrated, so that discipline may be thought of more as adjustment than punishment.

The Christian college has enemies. It is opposed by the false ideologies abroad in the world. It is opposed by the spirit of secularism at work in our society. It is opposed by the moral disintegration everywhere rampant which sends to our campuses many maladjusted individuals. It is not easy to have a really Christian college. At the best we will have to acknowledge many failures. But a deep conviction that we do need a Christian education, and a resolute endeavor with eternal vigilance will continue to furnish us colleges where Christian parents may safely send their children.

THE DEVELOPMENT OF MENNONITE EDUCATION

M. S. Harder

To understand Mennonite education, it is necessary to realize that its nature was determined by forces deeply rooted in Mennonite history. An educational system does not develop in a vacuum. The origin, philosophy, and development of any educational system reflect the whole culture of the group that builds it.

Mennonites originated, more or less, simultaneously in Holland, Germany, and Switzerland. Since their origin four centuries ago, Mennonites have migrated from these countries to France, Russia, Canada, United States, Mexico, Paraguay, Uruguay, Argentina, and other areas.

Like the Greeks, the Mennonites have failed to become unified. During the course of their history, they have become victims of numerous schisms. The Mennonite Church is composed of numerous branches that differ from each other in creed and practice, both real and imaginary. The factors that led to the origin of each branch and the traditions that accumulated in the development of each, constitute the most difficult and complicated chapter in Mennonite history. A study of Mennonite education in a Church that functions only through its heterogeneous divisions becomes an involved study.

Since Mennonites are not a homogeneous and united group with a single ecclesiastical organization and since they are subjected to the political, economical, and social conditions of many different national cultures, they have not developed an educational system that is peculiar to the whole body. In Russia, where the Mennonites were surrounded by a retarded civilization, they developed an extensive educational system of their own design. In the United States, where the "Four Freedoms" have dominated the national life, they found a separate school system less necessary.

In order to appreciate the variations of educational activities pursued by Mennonites in various countries in which they have settled, it will be necessary to describe some of the situations.

1. **Holland.** The Mennonites in Holland have not lived in closed communities like their brethren have done in other countries—in Russia, Canada, United States, and the Latin Republics. Being mostly an urban people engaged in business and in the professions, they have become an integral part of the national life of the Netherlands. Outside their religious faith they have learned to share their country's economic activities, social relationships, and educational facilities.

At the Mennonite World Conference, held in August 1948, North Newton, Kansas, Dr. W. Leendertz said:

There are no Mennonite schools here (Holland). Here we know Christian schools (mostly Calvinistic), Reformed Church schools, and neutral schools, not to mention a few others. Most of the Mennonite boys and girls go to the neutral schools, a few to Christian schools. Even if Mennonite schools should be preferred, this would be impossible on account of the sparse scattering of the Mennonites throughout the country. Thus our young people are brought up with Christians, Jews, and Lutherans, with Calvinists and communists. Thus it is at the elementary school, thus it is at the Latin grammar school, and also again at the University.¹

In 1811 the *Allgemeene Dopsgezinde Societeit*, a formal organization of all the Mennonite churches in Holland, was established, mainly for the purpose of assuming the responsibility for the Biblical Seminary, which the church at Amsterdam had been operating since 1680. This school which is still in existence represents the only educational activity of the Mennonites in Holland.

2. **Germany.** Like their brethren in Holland, the Mennonites in Germany failed to establish their own school system. During the period of persecution followed by various imposed economic, religious, and educational restrictions, the Mennonites promoted no institutions which would encourage greater opposition. A careful study of the literature pertaining to Mennonite life in Germany reveals but few references to educational activities. Sometimes in communities where the population was solidly Mennonite or in communities where a sufficient number of Mennonite children were available, the local minister organized a school in the church.

3. **Switzerland.** The Mennonites in Switzerland have maintained a small number of German elementary schools during the past one hundred and fifty years. The seven Mennonite elementary schools operating at the present time comply with all the educational requirements provided by Swiss law. They are all one-teacher schools offering the nine grades as practiced in Switzerland. The Mennonites of Switzerland have never established any secondary or collegiate schools. Since many of the young men who went off to a school of higher learning failed to return, a suspicion toward advanced educational training has been generally expressed among the Mennonites.

¹W. Leendertz, "Higher Education among the Mennonites in Europe", address delivered at the Mennonite World Conference, held in North Newton, Kansas, August 1948. Dr. Leendertz is dean of the School of Theology at the University of Amsterdam and president of the Mennonite Seminary in Amsterdam. This address was distributed in printed form at the Conference and references to it are taken from the printed copy, p. 1.

In 1920 the parliament of the Canton of Bern adopted an Act that legalized state aid to denominational schools. This law was designed particularly to permit the continuation of the Mennonite parochial schools.² This state aid was, however, discontinued shortly after the close of World War II.

4. **France.** During the past four hundred years the Mennonites in France have remained in touch with their brethren in Switzerland and South Germany and have shared their religious and cultural heritage with them. The French Mennonites are practically all of the Amish branch of the Church. They do not maintain any schools; they do not possess an educated leadership. Some of the younger ministers are beginning to spend a few months in a Bible school at Basel, Switzerland. Since the close of the last World War, several young people have been attending Mennonite colleges in America.

5. **Russia.** For the first hundred years of life on the steppes of South Russia, the Mennonites were enjoying almost complete political, religious, and educational autonomy. As Smith has stated it, the Mennonites operated a democratic state within an autocratic state.³ Left free of governmental regulations and restrictions, they developed an educational system with its underlying philosophy determined by their religious principles, past experiences, and the ideals of their leaders.

The first impetus towards the development of a progressive school system was given by the forceful Mennonite reformer, Johann Cornies. Possessing great insight into the economic, social, and educational problems of his people, he introduced and enforced reforms.

Although Cornies had not even obtained the equivalent of an elementary education, he was the author of a number of educational treatises dealing with every phase of the educational processes. He promoted teacher conferences, which he led himself at first, pensions, and teacher-training institutions. He stressed the importance of humane treatment of children, vocational as well as cultural education, and the learning of the Russian language in the schools. In the history of Mennonite education, Johann Cornies ranks among the great educational reformers.

²Sam Gerber, "Die Schulen der Schweitzer Mennoniten," unpublished manuscript. When Mr. Gerber, a Swiss Mennonite teacher, attended the World Conference, held in August 1948, North Newton, Kansas, he was asked to prepare an article on Mennonite education in Switzerland for *Mennonite Life*. This article will appear in one of the forthcoming issues.

³C. Henry Smith, *The Story of the Mennonites*, (Berne, Indiana: Mennonite Book Concern, 1941), p. 413.

Friesen⁴ states that by 1910 the number of elementary schools had grown to four hundred, most of which were one-room schools. These schools were taught by nearly five hundred teachers, most of whom were men. A little over one-half of the five hundred teachers had completed or taken courses in the teacher-training departments of the *Zentralschule* at Halbstadt or Chortitza. The total number of Mennonite youth enrolled in the various elementary schools Friesen estimates at fifteen thousand.

Probably the most original and interesting contribution to Mennonite education was the development of the *Zentralschulen*. These secondary schools were either established by organized educational associations or by wealthy individuals. Both Halbstadt and Chortitza established high schools for girls. Even during the anarchic period from 1917 to 1920, the colonists did not forget their schools. It is astonishing that during those hard times five new *Zentralschulen* were founded.

In spite of the religious interests of the Mennonites in Russia, they did not establish Bible schools or theological seminaries so common among their brethren in America. Religious instruction was given in all elementary and secondary schools and that constituted the training of the ministry. No educational institution of college level was ever organized.

In 1789 the first Mennonite settlers migrated into South Russia and began the first mother colony of Chortitza. In 1943 their descendents had either been destroyed, exiled, or moved back to the land from whence they had come. For 154 years they had lived in the steppes of the Ukraine. Today a glorious Mennonite educational system lies in complete ruin behind the iron curtain.

6. **United States.** The educational activities of the Mennonites in the United States are too varied to be described adequately in a few paragraphs. They began with the first settlement in Germantown in 1683 and have continued to the present time. These educational activities, however, are carried on by a number of the different branches of the Church independently of each other.

When the Mennonites from the various countries of Europe settled in the vast open spaces of the New World, they were anxious to preserve both their religion and their German language. Settling as they did, in most cases, in compact groups, even in villages according to the European pattern, they had to establish their own schools.

The development of a public school system in each state in which Mennonites had settled resulted in a conflict between the German

⁴ P. M. Friesen, *Die Alt-Evangelische Mennonitische Bruderschaft in Ruszland 1789-1910* (Halbstadt, Taurien: Verlagsgesellschaft "Raduga," 1911), pp. 638-640.

schools and the state district schools. These conflicts have never been completely resolved for some of our groups.

Since 1938 the establishment of Christian Day Schools, commonly called elementary parochial schools, has reached the proportions of an educational movement among the Amish, (Old) Mennonite Church, and General Conference Mennonite Church communities.

With the gradual disappearance of the German elementary schools from the various "Russian" Mennonite communities, a new type of school appeared among them—the German Preparatory School. They were not of a secondary level. Their curricular emphasis was Bible study. More than twenty such schools were founded. When public high schools became well established in every settlement, the German Preparatory School went out of existence.

The ever-increasing stream of America's youth into the high schools during the last quarter century has swept the Mennonite boys and girls into the movement. Although in many communities Mennonite parents encourage high school attendance, there are places where they oppose secondary education as administered by the state. This opposition has been responsible for the operation of fifteen Mennonite academies. These schools strive to offer a standard secondary education in a Christian atmosphere. The curriculum, for each, is prescribed by the state in which they operate, but the environment is determined by those who sponsor the schools.

The promotion of collegiate institutions is restricted to the Mennonites in the United States. The development of colleges and universities has been hindered by an apparent unfriendliness which Mennonites have shown rather continuously toward higher education. This unfriendliness is rooted, seemingly, in certain customs and traditions that were formed in the early historical development of the group.

The record of the Mennonites in higher education is stained with sweat and tears. In 1848, Abraham Hunsicker, a minister at Skippack, Pennsylvania, established Freeland Seminary near Philadelphia with his own funds. Hunsicker realized the need of education and worked hard to develop a good school. However, he encountered, increasingly, the opposition of the brethren in the church who regarded higher education a threat, an evil force that would destroy everything sacred. Twenty-one years later the school was sold. In the course of its brief existence, it had served more than three thousand young men of whom all but a very few were Mennonites.

The story of the Wadsworth, Ohio, school is equally sad. After a decade of struggle, it disintegrated, never to be revived. Most of the active colleges today are institutions that rest upon the ruins of previous efforts. Bethel College emerged out of Halstead Seminary; Goshen College was preceded by Elkhart Institute; Tabor College replaced an affiliation with a Church of the Brethren

College located at McPherson, Kansas; Buffton College represents a reorganized Central College; and in 1945 the assets salvaged from the failure of Witmarsum Seminary were transferred to Mennonite Biblical Seminary at Chicago. Inexperienced leadership, biased opposition, lack of financial support, and an unwillingness among the various branches to cooperate with each other were some of the main contributing causes of failures.

Thank God for the leadership that refused to accept defeat. There are at present eight Mennonite colleges in the United States. Two of them are of junior-college rank and four maintain academies in connection with the college programs.

The rise of Bible institutes among the Mennonites is of very recent origin. Since 1943 two such institutions have been established. The growth of these two schools has been considerable. For the school year 1948 and 1949, they employed a total of 26 teachers, enrolled over 460 students and spent for all purposes over \$200,000.

Both schools were promoted and founded by Mennonite ministers and laymen who were to a certain extent unfriendly toward colleges and collegiate education. Among American Mennonites there is a school of thought which feels that most colleges, universities, and even theological seminaries offer an education that is charged with liberalism, skepticism, and infidelity. This viewpoint has been a source of tension that has seriously threatened the very existence of all the liberal arts colleges.

7. **Canada.** Education among the Mennonites in Canada has become very active during the past two decades. During the school year 1947-48, they operated twenty-two Bible schools, eleven high schools and two Bible colleges. Of particular significance is the decided trend towards the establishment and operation of Mennonite private high schools. Since 1943 nine high schools have been organized. All of these schools had to have suitable buildings, equipment, and teachers. The dual financial burden carried by these Canadian Mennonites in supporting their own secondary schools in addition to the taxes paid to support the public high schools located in most of the communities is considerable. The financial prosperity generated by World War II has, undoubtedly, facilitated the expansion of private high schools.

Although the typical Mennonite Bible school was operated among the Mennonites in Canada since the founding of their settlements there, this type of school has also experienced considerable development. Since 1930 fourteen new Bible schools were organized. However, as secondary education becomes more popular in Canada, the Bible schools will possibly either be converted into high schools or they will experience less support.

Undoubtedly the fiercest conflict between Mennonites and the state throughout Mennonite History took place in Manitoba a few years before the outbreak of World War I and ending with wholesale

emigration of the opposing groups to Mexico and Paraguay. The attempt of the State to secularize and standardize the schools operated by these conservative churches was the chief factor in the conflict.

8. **Mexico.** When the Canadian Mennonites realized that they could not continue instructing their children as they had done for many generations, about five thousand left their Canadian farms to till the soil on the semi-arid plains of Mexico. With educational freedom assured by the government, the colonists re-established their own traditional elementary schools. One point in the educational philosophy of the colonists was clear and simple: "... the schools shall remain as they have always been."⁵

In May 1935, there came from the Mexican Government, like lightning from the clear sky, the unexpected order to close all Mennonite schools. The Mexican officials who came to carry out the order contended that the Mennonite schools were being conducted in an unlawful manner and that they would have to conform to the school laws of the land. As a result of several petitions to governmental authorities the Mennonites were again permitted to resume their school activity.

9. **Paraguay and the other Latin Countries.** The Mennonites in Paraguay, Uruguay, Brazil, and Argentine are newcomers to these South American republics. Arriving poor and homeless, they are beginning a new life in strange environments. Among their number are some well-trained teachers, ministers, and craftsmen. Their schools are, in many respects, still primitive and crude, but not because of an ultra-conservative philosophy. They ask only for time and opportunities to develop schools that will be unequalled by the state schools around them.

Lest one become too much impressed with the many diverse patterns of Mennonite education developed in the various countries in which Mennonites have settled, it needs to be pointed out that all patterns share certain common characteristics. Diversities, too often, are merely surface features.

Mennonites everywhere have been consistently striving to achieve one general educational aim—a Christian education that seeks to foster in boys and girls, young men and women, the development of Christian character. Mennonite education, everywhere, seeks to develop in each child the ability and disposition to participate in the organized society of Christians—the church. It seeks to develop the ability to see in all life's experiences God's purposes and plans. As yet, Mennonite education has not assumed any positive responsibility

⁵ Walter Schmiedehaus, "Die Altkolonier, deutsche Mennoniten, in Mexico und auf ihrem Wege durch die Welt." An unpublished manuscript in the Mennonite Historical Library, North Newton, Kansas, p. 297.

for the building of a new social order throughout the world. To the extent that Mennonites possess an educational system, it is planned by Mennonites, for Mennonites, to perpetuate Mennonitism.

Mennonite Attitudes Concerning Education

Mennonites express some very dominant attitudes towards different aspects of education that must be understood. Certain experiences in the history of the group have resulted in traditions and attitudes that explain the peculiarities in Mennonite education.

1. **The German Language.** The determination to maintain and perpetuate German as a language of instruction and church worship has resulted in many conflicts between Mennonites and the state in all lands except Holland. For example: in 1870 the Russian government began to emphasize her program of the nationalization of all German schools within the land. When the Mennonites, who had operated their own independent school system for nearly a century, began to feel the effects of state control, they protested. To be required to teach the Russian language in their schools seemed to violate their conscience. In a few years, thousands migrated to Canada and the United States. The process of assimilation has practically completed the shift from German to English among the Mennonites in the United States. But in Canada, Mexico, Switzerland, Brazil, and Paraguay, the language problem is still a source of conflict.

2. **Higher Education.** Mennonitism was born and nurtured in a hostile world. Its adherents, tortured and martyred, learned to exercise great caution in their contacts with the world. Isolation, through necessity, became a fixed pattern of living. In this mode of life, higher education was untenable.

Throughout their history, Mennonites have been engaged chiefly in agriculture. The continuous pursuit of this occupation has given rise to certain specific attitudes: simplicity, narrowed interests, and dignity of physical labor. These attitudes have discouraged positive interest in collegiate education.

Non-conformity has been one of the fundamental doctrines of the Mennonites. It resulted from the theory that the world was essentially evil, and to be linked up with its affairs was to partake of its evil ways. To improve the world, so their reasoning went, was impossible. The chief responsibility of man was to experience salvation and inherit eternal life. Such a philosophy of life found little need for any advanced education.

True, the early leaders of the Mennonite Church, particularly Menno Simons, were men of learning, but when these leaders passed from the scene, the rank and file of their followers were of the common people who possessed little education. Because they were unlearned, they experienced little difficulty condemning all learning, even proclaiming that revelation and the inner light come only to the simple and unlettered.

In spite of the enumerated hampering factors, there emerged some courageous leaders among the Mennonites of the United States who tried to awaken an interest in the establishment of colleges for their youth. The first attempts to promote collegiate institutions ended in painful defeats, but in time Mennonite colleges were planted and took root deep enough to survive the "growing pains." Although they were subjected to much criticism and forced to endure with meager support, Mennonite colleges have grown to merit respectability and confidence.

3. Kind of Education. The age-old problem of what kind of education is most worthwhile is instrumental in giving to Mennonite education a dual character. The Mennonites in Canada and the United States are divided into two schools of thought concerning the real aim of education. One holds that a thorough training in the Bible and related subjects is the only education worthwhile. The other viewpoint seeks to emphasize the importance of the liberal arts and sciences, both theoretical and applied, when given in a Christian setting. The former established and maintains Bible schools, Bible colleges, and Bible institutes; the other establishes and maintains accredited private high schools, liberal arts colleges, and theological seminaries. These two schools of thought have resulted almost in two school systems, each critical of the other.

4. Unorganized Development. Where Mennonite education has experienced considerable development, it has grown like the proverbial "Topsy." The attitude of the various branches of the Mennonite Church toward each other has been fatal to a unified, planned educational program for the whole group.

Permit me to illustrate. In Winnipeg, Manitoba, two Bible colleges have been established since 1944. Both are endeavoring to train young men and women for the ministry and other forms of Christian service. In Kansas, three Mennonite colleges function within a radius of fifty miles. The inability of the various branches to work together accounts for the overlapping of educational institutions. Another situation that has resulted from an unorganized development has been the establishment of a number of competing schools within the same Mennonite conference. Why both Goshen and Eastern Mennonite since they are operated by the same church? Why Bluffton, Bethel, and Freeman Colleges? Mennonites in Canada and the United States have been founding new Bible schools, high schools, Bible Colleges, Bible institutes with a reckless abandon. The unorganized development of educational institutions has proceeded without concern for the population and the ability to finance a heavy program. Church controlled educational systems are beginning to face, increasingly, the rising standards of accrediting agencies, the mounting costs of operation and development, and the enticing offers to the youth by the large state schools. Whether Mennonites can separately carry the financial burden of such a

system in a future depression is a fear expressed by the less optimistic.

Trends in Mennonite Education

In a discussion of this type reference to possible trends are important. Recognition of the trends in institutions permits one to encourage or discourage new developments.

1. **Modern humanism.** The oncoming generation of Mennonites is experiencing greater and greater difficulty withstanding the onslaughts of modern humanism and secularism. This trend is becoming increasingly more observable in Mennonite education.

2. **Parochial elementary and secondary education.** An active trend toward the establishment of parochial elementary schools is evident among the Mennonite churches which are represented by a tier of states from Iowa eastward to Delaware and New Jersey. In Canada a trend towards the establishment of church-related high schools is strong. Nine new schools of this type were founded since 1940.

3. **Preservation of Mennonitism.** An increasing awareness is growing in the minds of the leaders that an educational system at all levels will have to be operated if Mennonitism is to be preserved and perpetuated. As a result, the last decade has witnessed a great growth in Mennonite educational activities. New schools have been established, expansion programs are in process, and increasing financial budgets are being voted.

4. **Mennonite Research.** Mennonite students doing graduate work at American universities are becoming greatly interested in studying every phase of Mennonite life.

VOLUNTARY SERVICE IN TEACHER EDUCATION

Mary Royer

I. Background of the Study

There are phases in the history of the work of the Christian church where the body, corporately and as individual members seems, or is, halt, maimed, lame or blind in carrying out the orders of its Head. There are also those experiences, institutionally and individually, where the church by faith in the name of Christ has left its pallet by the Beautiful Gate of the Temple to leap and walk and praise God.

Modern psychology and philosophy concentrate attention largely upon those phases where the church has limped or has been blind to the truth of the Scriptures. Particularly violent are the critiques of many leaders in higher education against the superstition, the unethical business practices, and the paternalism found in the Roman Catholic Church and against the lack of convincing belief which makes the life of many a modern Protestant church merely a social club.

It was the writer's concern to choose a problem for doctoral study which, while recognizing weaknesses, might point up strengths in the work of one Christian group in attempting to face the pressing social needs of the times in the spirit of the Saviour who came not to be ministered unto but to minister and to give His life a ransom for many. The study makes available in the literature on teacher education a description of certain values held essential in Christian education at Goshen College and demonstrates that the terms **education** and **Christian** are not unrelated or hostile terms but integrally related concepts. It emphasizes the concern of a group of Christian teachers and students to meet the needs of the world by coming "into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13).

There is a significant movement in colleges to improve teacher education by providing laboratory experience to give prospective teachers not only practice in school situations, but also responsible participation in home contacts, community service, and intercultural relations. This enlarged concept of teacher education is a reflection of growing understanding of the work of today's teacher. While some colleges may encounter the problems of additional personnel and financing in expanding a program of professional laboratory experience, in many cases implementation is primarily a matter of a new use or an extension of present facilities to include those available in the local situation but not now used by the college. The

intelligent exploration and use of local facilities in improving teacher education is in line with the democratic belief that improvement in education should come through practical cooperative experimentation at the grass roots with emphasis upon local differences, local responsibility, and local intelligence in working out principles in action.

A study of experimental programs in teacher education such as those of New College and the College of Education at The Ohio State University pointed to similarities between laboratory experience recommended for teacher education students and the kinds of experience available to students at Goshen College through Voluntary Service under the Mennonite Central Committee. The latter, however, were not utilized in teacher education except where individual students and teachers chose to participate, and there was no planned attempt by the college to help the students choose or interpret these experiences in the light of their plans to become teachers.

It was the purpose of this investigation to study the implications of Voluntary Service for the improvement of teacher education. Is Voluntary Service an overlooked resource for laboratory experience, and if so, how can it be used in improving teacher education?

The Mennonite Central Committee is the coordinating council which administers the conjoint international relief and refugee welfare and resettlement programs of ten related church groups including the church that supports Goshen College. Voluntary Service is a section of the Mennonite Central Committee which provides opportunity for young people to participate in a continuation of the kinds of services performed under Civilian Public Service, but on a voluntary instead of a draft basis. Through Voluntary Service young people may volunteer for periods of a few months, a year, or two years of service in the name of Christ to people in need, regardless of race, creed, or nationality, and without cost or obligation to those served. The volunteers are organized to serve in groups known as service units, which in the first five years of the program (the period included in this study) operated as (1) institutional units working in a private home-school for delinquent boys, in a private hospital for the mentally ill, in a state hospital for epileptics, and in state mental hospitals in the United States and Canada; (2) community service units in Mississippi and in Mexico, and (3) international student work camps in Germany.

Contact with the American Friends Service Committee, the Brethren Service Commission, and other groups active in youth voluntary service programs similar to that of the Mennonite Central Committee indicated that no such studies as that proposed had been made under their direction, but they expressed interest that such a study should be undertaken.

Permission to make the investigation was given by the adminis-

tration of Goshen College and of Voluntary Service who welcomed it as a possible approach to the improvement of both programs. The facilities of the Office of Voluntary Service at Akron, Pennsylvania, were made available for the study as were also the services of the Mennonite Research Foundation, the official Archives of the Mennonite Church and the Mennonite Historical Library, in Goshen, Indiana.

Criteria to define and evaluate laboratory experience in teacher education were established by studying recommendations made in recent national studies for the improvement of teacher education, particularly those of the Commission on Teacher Education of the American Council on Education and of the Sub-Committee of the Standards and Surveys Committee of the American Association of Teachers Colleges. These recommendations were supplemented or clarified by statements from related studies as found in a survey of writings during this past decade in the field of professional laboratory experience. A summary statement of these recommendations was formulated and used as the basis for creating three inventories designed to discover whether or not Voluntary Service might be a useful resource for laboratory experience in terms of these standards.

The inventories were addressed to the seventy-five teacher education students from Goshen College who participated in Voluntary Service during the first five years of the program from 1944 to 1948, to thirty-four leaders of Voluntary Service units, and to the thirty-eight regular faculty members of Goshen College. The analysis of Voluntary Service as professional laboratory experience which was made by unit members, unit leaders, and faculty members, included their suggestions for improving the experience as a resource in teacher education. Responses were received from 100 per cent of the faculty members, 94 per cent of the unit leaders, and 92 per cent of the unit members. The three groups agreed in pointing out the need for better coordination of the two programs to provide for careful guidance in helping students select, prepare for, carry out, interpret, and report the service experience in order to utilize it as teacher education in relation to the educational experiences planned on the college campus.

The study, presented in partial fulfillment of the requirements for the degree of doctor of philosophy in the Graduate School of the Ohio State University, concludes with the following analysis of the implications of the Voluntary Service experience for the improvement of teacher education in general, and for Goshen College in particular.¹

II. Utilizing the Values of Voluntary Service in Teacher Education

Leaders in education who search for ways to prepare teachers for their tasks in the schools of the mid-century, share with the lay-

man a concern to find an "alternative to futility." The fact that they face the present after "two world wars with a world-wide depression between" causes men to question their ability to direct their destiny. At a time when the physical barriers to communication between the people of the world have been reduced amazingly, the old question of "Who is my neighbor?", and the prejudice which prompted it, take on added significance. Those who are convinced that democratic values are perpetuated through shared experience are concerned that the achievements of modern technology shall rest in the hands of moral men who are not callous to the human consequences of their activities. And, furthermore, they realize that if moral insight is to be an end or result of education, the process of education must gain its character from this purpose since living and learning are inseparable.

In an attempt to discover experiences for teacher education which consciously relate living and learning to moral growth, Voluntary Service was found to be rich in opportunities. Students who participated in Voluntary Service experimented in a personal and group life committed (1) to the conscious sharing of varied and numerous interests and capacities and (2) to the full and free interplay of the group with other groups for the purpose of enriching personality and saving life.⁵ Their experiment in social living was directed toward releasing the intelligence of each member individually and cooperatively in meeting the problems of human living created by mental illness, juvenile delinquency, race tension, socioeconomic class tension, and war. Personal and group interests, capacities, and purposes were examined in the context of human need to discover means of action which were harmonious with the established purposes and desired ends of "fulfilling personality and achieving community."⁶

As reported in Chapter II of this study, laboratory experience which relates deed with thought and which extends the field of human interests and concern, is needed urgently by all who prepare to teach. The need is felt particularly at Goshen College, where many of the students entering Voluntary Service find this service experience to be their first independent working relationship with individuals, community groups, and social agencies with whom they differ in basic life view on social practice. Not only in the communities served by the units, but also within the units themselves students must work with people who represent varying denominational, educational, sectional, racial, and national backgrounds. The college believes that the group fellowship in Voluntary Service creates an environment which stimulates the student to think critically, and sustains him, while he puts his values to the test of a new situation and experiments with ways in which he can use these values to contribute to the improvement of the situation.

A. Values of Voluntary Service for the education of teachers. In

the particular program of Voluntary Service which was examined in this study, there were available for students at no additional financial obligations to the college certain experiences recommended in nation-wide studies of the improvement of teacher education as essential for all who prepare to teach in today's schools. These experiences were available to students in summer vacation periods on a subsistence basis except in the case of the European work camps where American students were expected to pay all their expenses. Furthermore 90 per cent of the students who participated, 88 per cent of the unit leaders, and 92 per cent of the college faculty members felt that the service experience had important contributions to make to teacher education students which were not then available to them in their college education. In summary, as judged by the four criteria used in this study for evaluating Voluntary Service as laboratory experience in teacher education, students reported the following values from their service experience:

1. **Broadening of personal interests in a context of social responsibility.** Ninety percent of the students reported that Voluntary Service opened one or more new fields of interest to them in reading, science and medicine, current affairs, hobbies, language study, music and art, and other fields. The average number of new interests reported for each member was 2.9. Eighty-six percent of the members reported new interest in themselves as persons with significant contributions to make to society. At the same time 94 percent reported increased interest in other persons of varying ages and personality types regardless of whether or not these people seemed attractive at first meeting.

Opportunities for travel in various parts of this country and abroad opened new areas of interest recreationally, geographically, and socially to unit members.

That the new personal interests were developed in a total experience which emphasized social responsibility is evident by noting the responses made by unit members as to the outstanding contribution of the service to them. These answers listed in order of frequency of mention were:

- a. Insight into the meaning of Christian faith, love, and service, as contrasted with self-centered materialism
- b. More sympathetic understanding of people and their problems and a greater sensitivity to human need
- c. Better understanding of mental health and illness
- d. Opportunity of working and sharing in a group life based on common purposes
- e. Increased interest in and appreciation of other church groups
- f. Wider interests
- g. More self-confidence
- h. Greater understanding and appreciation of a Christian heritage, and of the work of the church

2. **Opportunity for responsible participation in the tasks expected of a teacher in these times:**

a. **Teaching children, youth, and adults.** Thirty-nine percent of the students reported opportunities to teach children, youth and adults in widely varying situations although less than half reported professional guidance in their teaching. Seven members felt that the teaching experience in Voluntary Service was equal to or superior to their college student teaching experience.

b. **Community service.** Ninety-seven percent of the group felt that the experience gave them firsthand opportunities to study one or more of the following important problems of modern community living: mental illness, juvenile delinquency, the effects of war, race tensions, socio-economic class tensions, and criminal behavior.

Over a third of the students reported that they became active in a new community. Others had opportunity to learn to understand a new community and to observe ways of bringing about changes in a community. Students reported a variety of ways in which they were helped to study a community such as through interviews and other meetings with people in the community, field trips, community surveys or other field studies, camping and recreation projects, public relations program, participating in community councils, and using documentary sources and audio-visual aids which introduced the community.

c. **Study of human growth and development.** Over 90 percent reported that Voluntary Service gave them a better understanding of the causes of human behavior. Eighty-one percent felt that they understood their own attitudes and behavior better than before. Almost three-fourths reported opportunity to study the influence of the home on the personality growth of individuals, and 83 percent were helped to have a deepened appreciation for their own homes and families. A few less than half responded that they had opportunity to study the growth and development of children in connection with working with children.

d. **Participation in friendly ways in group activities involving intercultural relations.** Ninety-three percent of the members reported opportunity to work with people of other races, nationalities, religious faiths, or socio-economic groups. While the experience brought practically the entire group into contact with people of widely differing cultures, 84 percent reported opportunity to work cooperatively with these people on common problems. Forty-eight percent reported that they dropped certain negative attitudes or practices toward people of other cultural groups while none reported taking on negative attitudes. At the same time that they learned to become more understanding of other groups, 94 percent reported that they also became more appreciative and understanding of their own background. The great majority report-

ed developing self-respect and self-confidence at the same time they learned to respect others of widely varying backgrounds.

3. Opportunity to experience good educational method in respect to:

a. **Guidance for the work.** Seventy-nine percent of the students felt that they experienced the kind of leadership in the units which enabled them to perform their tasks intelligently, although 49 percent added that there were times when they needed counsel and were not able to secure it, and 36 percent felt that more discussions interpreting the philosophy of the task would have been helpful. However, there was very little cooperative guidance between the school and the service agency in helping the participants plan, carry out, and evaluate their experience in relation to preparation for teaching.

b. **Group work relationships.** Ninety-six percent reported that they had opportunity to work as friends and equals on a common task in which there was practically no discrimination against any member of the group by any other member. Seventy-eight percent reported that unit members had opportunity to work on jobs in the project which seemed important to them. The same number felt that every one or almost every one in the unit had opportunity to work on some phase of the total life of the unit where he could make a positive contribution. Seventy-eight percent reported opportunity to plan their work together and to adjust plans as the work developed. Eighty-five percent experienced opportunity to move from thought to action and from action to reflection on the task as it progressed, although over one third of the unit members wished for more opportunity to discuss the philosophy of the task.

4. A strengthened concern to serve people even at some sacrifice of material well-being. Karl Bigelow, Director of the Commission on Teacher Education, stated in the final report of the Commission:

Of fundamental importance is the attitude to life developed in promising young people by experience in American living and general education: deliberate efforts to strengthen the impulse to engage in worthy service to mankind, even at some sacrifice of material well-being, are definitely needed.⁷

Three fourths of the group felt that the work in Voluntary Service helped them to be more concerned about the service and less concerned with the rewards of salary or advancement in a task, while others indicated that the unit experience was not the occasion for the development of the attitude but rather an opportunity to express what they had felt before. Eighty-eight per cent felt that Voluntary Service helped them to give "second-mile" quality in service and to experience satisfaction in doing "menial" tasks in a spirit of service.

B. Conditions of learning which characterized the Voluntary Ser-

vice situation. The values which have been summarized above are important in identifying Voluntary Service as laboratory experience for teacher education. In addition they direct attention to the character of the learning conditions which resulted in these dramatic social learnings in a relatively brief time, the majority of students serving only one summer in Voluntary Service. A consideration of the educational basis of the service experience should be helpful in providing guidelines for the improvement of the total experience in teacher education, as well as for the discovery of a resource for supplementary off-campus learnings. The conditions which characterized the learning situation in Voluntary Service were the following:

1. The motivation for the task was strong because students voluntarily chose to do the work and also to perform it as a service. Students went into the work with enthusiasm, interest, and vigor because they had set the task for themselves. Furthermore, they chose it knowing that the work would be difficult and the rewards no primarily in material gains, but chiefly in an opportunity to share with people in need.

2. Students were placed largely on their own responsibility in a situation of real, immediate, and sometimes desperate human need. The unit leader was also a worker and needed to depend upon the cooperation of the unit members to plan and execute the project. The orientation experiences in most units were very brief or were a part of the work assignment. Almost at once students were put into situations where they were expected to make a constructive and creative contribution in solving a real problem.

3. Students' purposes and ideals, voluntarily assumed, were continually put to the test of action and reflection. They were forced to face issues such as these: Is love an abstraction, or will it work with a person who cannot speak the same language but with whom it is necessary to rebuild fallen walls? Will thoughtful "second-mile" service for mental patients on an overcrowded ward stand the test of action when it puts an indifferent fellow employe of the regular hospital staff in an uncomfortable position with his supervisor? Can the ideal of love in action include unit relationships between a college student member and a member who has never finished high school? Will the rural Amishman's beard and broad-brimmed hat stand in the way of the city-born member's treating him like a brother? Harder still, will love stand the test of action when the European camper opposes the very principle which brought the camp into being? How should love function when a fellow camper shirks his household responsibilities and the burden falls on others? Can individual interests or concerns survive in group discussions? In such ways students experienced the testing of an idea in the daily give-and-take of unit life.

4. Students used group methods of work. They discussed com-

mon purposes, cooperatively planned the work program, shared in the execution of tasks and participated in group evaluation of unit life. They studied ways to use the contribution of each member of the group. They experienced committee work, the opportunity to lead and participate in discussions on real problems, and, as in one camp, the opportunity to demonstrate democratic discussion practices convincingly to European campers whose leaders at first urged that German youth "do not care so much to discuss as American youth," a statement which proved, in this situation, to be "totally erroneous."⁸

5. Students found the difficulty of the new situation stimulating to reflection, and not frustrating to thought because they were sustained by the fellowship of a group working together on a common problem. If the students had assumed the heavy responsibility of the service assignment alone in an environment sometimes indifferent or hostile to their ideal of service, or at least not understanding it, the suddenness and the size of the experience could have proved overwhelming rather than stimulating to experimental thought and action. In the group life there was conscious planning for reflection, rest, and recreation, as well as for action in solving a difficult problem. Consequently, individuals had the courage to experiment with ideas in company with others.

6. Students learned the value of individual human personality as they served those in need of their help. An epileptic child rejected by his parents, a brilliant professional person violently ill in mind because life was too difficult for him, an unsympathetic supervisor, and illiterate share-cropper, a European student bitter with war's vainly kept promises, an aged patient who could not see or hear or make any overt response to the attendant's ministrations, a fellow camper with a view more liberal or more conservative — all these became important persons to each student because they were a challenge to him to act in terms of his purposes and to love his neighbor as himself. These people became of infinite worth in the eyes of the student not because of who they were but because of their need for him and his need to find a way to serve them.

7. Students experienced the "wholeness" of learning situation. The twenty-four-hour-a-day responsibility of their service experience led them to see the relatedness of good household routine and working efficiency, of action and reflection, of labor and leisure, of work and worship, of the individual and his group, of the small group in its larger setting, of college background and professional readiness for a task, and of home, school, community, and church. Students were challenged to evaluate all these relationships in respect to their basic assumptions and to find a unifying principle for these relationships which would take realistic recognition of the diversity of expression in human personality and social culture, and the urgency of human need.

C. Contributions of Voluntary Service to the improvement of teacher education. The values of Voluntary Service reported by the teacher education students who participated in it, and the learning conditions which were basic to the service experience, point to the following implications which Voluntary Service has for the improvement of teacher education in general, and for Goshen College in particular.

1. The learning environment should be extended to include active participation in the solution of problems of human living. Individual college courses should be examined to find ways to make and use field contacts during the work in the organized course. Students should be encouraged to participate individually and in groups in local service projects. Particularly do the work programs of the Extension Committee and the Service Committee of the Young People's Christian Association offer possible opportunity for more systematic and guided laboratory experience on the part of teacher education students in Goshen College in working with children and youth in community clubs, in the instruction of homebound children in cooperation with the public schools and county welfare office, and in Sunday schools.

In addition to curricular and extracurricular contacts with the needs of the local community, students should be encouraged to elect at least three summers in special group service, particularly in mental hospital units, in community service units in rural areas of poverty and race tensions, and in international work camps in wartorn countries.

This important extension of learning experience beyond the college campus can be increasingly valuable with more careful co-ordination of effort by the college and by the service agency which offers the work to the student, so that the student is aware of the relation between his college and service assignments and can plan his work intelligently. The quality of his service should be improved, also, under the improved guidance resulting from this cooperative planning.

In the case of Goshen College, scholarships and loans may need to be made available to students so that more may participate in the international student work camps in which American campers bear their own living expenses, and where the service is not upon subsistence basis as in other types of service units.

If college teachers are to be alert to the opportunities to extend the learning environment of their students, they too will need first hand contact in working on vital social problems. Stress and strain resulting from inadequate salary, overload in teaching schedule, and constant confinement to campus duties will not result in creative approach to vital living-learning experiences in college classrooms. The present plan for sabbatical leave for teachers at Goshen College can well be supplemented by planned opportunities

to teach in other institutions, to carry on research relevant to their tasks, and to participate in extension services of the college to its own graduates and its supporting constituency as well as to the more immediate college community. All college teachers should have opportunity to participate in at least a term of Voluntary Service as consultants or unit leaders, or in some comparable experience.

College teachers would do well to remember that the learning environment of their students should include faculty homes. Here, students may share in pleasant family life and learn to know the teacher as a friend. Here, also, they may experience, a quality of home and family living illustrative of ideals which they read about and discuss in college classes.

2. **The learning experience should be integrated around a well-defined and voluntarily accepted purpose.** Through contact with human need and through studying ways to meet it, many students develop a clearly defined purpose to educate themselves to serve through teaching. When this purpose becomes dominant in their education, it is possible for them to bring some sort of order out of the mass of unrelated learning experiences which characterize much of their present curricular experience. To facilitate and not to hinder learning, however, the college should continue to experiment with the class schedule in order to provide longer and more consecutive periods of time for planning and carrying out a particular learning assignment. Related courses now separated from each other in fractional, two and three-hour credit arrangements should be reorganized and unified.

Similarly, there should be less differentiation and segregation in the professional courses planned for elementary and secondary teachers. Especially in a study of child growth and development both groups should work together in order to understand that effective teacher-pupil relations in either area rest upon acquaintance with over-all growth patterns and interrelationships of people of various ages.

3. **Methods should be used which combine respect for individuality and also for community of thought and activity in directing the learning experience.** The tendency in college teaching toward a uniform and prescribed assignment of learning activities should be subjected to the scrutiny of the method of Voluntary Service in which student participants are expected to assume responsibility in performing a task because it really needs to be done, and because the student has personal resources to bring to its planning and accomplishment. The problems presented in college courses will need to reflect the problems of actual current living, and college students will need to be given greater opportunity to plan how to solve these problems. They will need to assume responsibility in planning their program of school and vacation activities as a whole,

and also in planning their work in particular courses, learning to think of curricular offerings, class assignments, reading lists, field experiences, and college teachers as resources for them to draw upon in solving their problems. So long as they merely "follow general assignments" or "pass the same examinations," they are not likely to understand why and how a particular experience relates to the total program, or why they are responsible so to relate it.

As a resource for stimulating this independence in thinking, and as a preventive to the disintegrating effect of self-sufficiency, students need to discover the values of cooperative rather than competitive group thought and action in organizing and carrying on their college work. The intimate living and working relationships of the service units make this more apparent to students than does the average college class. Also competitive grades and academic honors do not constitute a problem to group unity in Voluntary Service as in college. Consequently, in college more committee work wisely participated in by the teacher, and more class discussion helpfully directed, should supplement the traditional, uninterrupted lecture. Furthermore, continued experimentation with varied ways to record credit should convince students of the instructor's awareness that an "A," "B," or "C," rating is not his conclusive or inclusive opinion of their growth even when he must report on their learnings in this inadequate fashion.

Students must experience the meaning of method by learning to evaluate their ways of working in the light of their purposes if as teachers they are to be expected to operate on the basis of principle rather than caprice or routine. It is exceedingly necessary to help them form a philosophical understanding of the foundations and implications of educational method if they are to be alert to prevent the exploitation of individual personality by undemocratic methods of group organization, and if, on the other hand, they are to use democratic group fellowship as a means to nurture and direct personal growth toward social ends. Students need college teachers who are alert to examine their own method continuously in relation to their stated purposes.

The outstanding and immediate value of Voluntary Service in the improvement of teacher education at Goshen College is the availability of its rich resources for professional laboratory experience at no additional cost to the college or to the students participating. In addition, a study of the values and the education principles illustrated in the service experience should be helpful to any teacher education institution seeking to reduce dualisms in profession and practice through the use of pertinent experience, clear purpose, and consistent method in educating teachers for these times.

1 The complete study is reported in "The Implications of a Voluntary Service Program for the Improvement of Teacher Education" by Mary Neuhauser Royer (unpublished doctoral dissertation, The Ohio State University, Columbus, Ohio, 1950).

2 Elton Trueblood, *Alternative to Futility* (New York: Harper and Brothers Publisher, 1948).

3 Nash K. Burger, "Of Modern Books and Living Faiths," *The New York Times Book Review* (December 25, 1949), 1.

4 Luke 10:29-37

5 These are essentially the standards which Dewey sets for democratic association, in his chapter on "The Democratic Concept in Education," in *Democracy and Education* (New York: The Macmillan Company, 1916), p. 96.

6 *The Improvement of Teacher Education*, A Final Report by the Commission on Teacher Education (Washington, D. C.; American Council on Education, 1946), p. 272. See also p. 237 of this study.

7 *Ibid.*, P. 75.

8 Elmer Ediger, *Report on Mennonite Voluntary Service Unit, Ronneburg, (near Frankfurt), Germany* (Akron, Pennsylvania: Mennonite Central Committee, 1948), p. 15.

TABLE I
ENROLLMENT TRENDS IN VOLUNTARY SERVICE

Year	Number of Units	Total Enrollment in VS	Total College Students
1944	2	61	46
1945	5	80	34
1946	4	72	65
1947	6	89	70
1948	13	171	119
1949-	18	213	170
1950-	30	336	179

-Complete data for 1949 and 1950 are not available.

TABLE II
NUMBER OF COLLEGE STUDENTS PARTICIPATING
IN VOLUNTARY SERVICE

Colleges	1944	1945	1946	1947	1948	Total
Bethel College	4	1	24	19	20	68
Beulah College					2	2
Bluffton College	6	1	9	14	14	44
Eastern Mennonite College		1			3	4
Freeman Junior College	3			1	4	8
Goshen College	25	31	17	18	36	127
Hesston College	6		4	1	1	12
Messiah Bible College			5	2	3	10
Tabor College			6	6	20	32
Asbury College					1	1
Augustana College	1					1

Colleges	1944	1945	1946	1947	1948	Total
Claremont Graduate School					1	1
Cornell College				1		1
Earlham College				1		1
Elmhurst College					1	1
Emory University					1	1
Emporia State Teachers College					1	1
Iowa State University	1					1
Louisiana College					1	1
Manchester College				2		2
McPherson College					1	1
Mennonite Biblical Seminary				1		1
Ohio State University					1	1
Pacific Bible Institute				2		2
State Teachers (undesigned)				1		1
Sterling College				1		1
University of Denver					1	1
University of Illinois					1	1
University of Kansas					1	1
University of New Hampshire					2	2
University of Turin					1	1
Wittenberg College					1	1
Total	46	34	65	70	119	334

OUR COLLEGES AND THE VOLUNTARY SERVICE PROGRAM IN THE PRESENT CRISIS

Elmer Ediger

I.

It is fortunate that in this present crisis our colleges are so keenly aware of their unique responsibility to their constituencies. The call for this discussion is indicative, I believe, of the desire of the colleges to help our church groups find a creative Christian response to these times.

The present crisis is obviously not to be measured in terms of daily gains or losses in Korea, nor even in relation to the whole Korean war. The world increasingly divided and increasingly armed is likely to have a series of "Korean" crises if not another world war. Over a period of time the place of individuals and minorities may be considerably affected by the trend toward mounting military training and statism. Though this trend is not inevitable, to be realistic we need to think in terms of a sustained crisis as the framework for our discussion.

Our colleges and Voluntary Service must both be seen as part of the total answer we must make to such a continuing crisis. If we do not meet this crisis as a group we will be crushed or at best eke out with a remnant of individuals. Our response is not only a means of survival but our way to "dent" this situation, our way to be a Christian. Our aim as that of the early Christians and the sixteenth century Anabaptists must be a salvation, a discipleship, which has the concrete goal of the Kingdom. Our efforts are not based on a shallow optimism but a constant response to the same Christ, with the same methods, and for the same Kingdom. The early Anabaptists like the early Christians were not isolated and withdrawn but were out to live and win for the Kingdom in this world and the next.

Today we are endeavoring to regain ground we have lost historically. In Russia we left much undone in terms of our response to some continuing needs about us even though we did develop marvelous cultural and educational institutions. Today we must have an educational philosophy which dovetails with our approach to faith and life and with the service and mission response we ought to have. On this most of us, I believe, would be agreed.

We can give our positive expressions to the needs of our society through a variety of useful and outreaching vocations, through our participation in the church and larger community, and through our

program of missions and service. Our colleges work directly and indirectly to promote all of these channels for Kingdom influence. We are becoming increasingly conscious of a place and a mission of our little Christian group as a part of the total mission of the Christian church. But thinking of the Russian and other Mennonite experiences we ask ourselves whether we have sufficiently adapted the usual educational pattern of the day for our distinct purpose?

A part of this total response we want to make is a steadily growing Voluntary Service program. This, I believe, can also be a significant part of the educational process we need. The Voluntary Service program was launched and developed with the primary objective of increasing the service outreach of our communities. This was accompanied by a strong secondary purpose of **educating** for a life of service. Both the service and educational values of Voluntary Service should therefore be summarized to see Voluntary Service in relation to our colleges and this present crisis.

During 1950 the total Mennonite Voluntary Service program, aside from the regular relief program, included at least 125 one-year volunteers and 800 short-term summer and winter volunteers. If we were to visualize this in an institutional figure, it would be the equivalent of a college student body of more than 300 for a nine month term. It was an actual 1,000 young people who served as little cells in several continents and in various types of Voluntary Service. Visualize in a panoramic manner these Christian cells in institutions— orphanages, delinquent homes, prisons, general and mental hospitals; in mission work in the cities, mountains and rural areas, with the Indian, Negro, Puerto Rican and the white; in Christ-centered community service among the migrants moving from south to north, among the slums of our big cities, among negro and poor white communities in the deep South, and among the European, the Mexican and the Paraguayan people; and in various types of teams for promoting Christian literature, peace, and Youth Fellowship organizations.

All of these service units of varying lengths of time, a little "college in service," have become a new spearhead of out-reach for our churches. Voluntary Service has created interest in new missions in Chicago, Alabama, and upper Pennsylvania; it has revived interest in the old Indian mission stations west of the Mississippi. Voluntary Service has represented practical Christianity behind the closed doors of loveless and mechanized institutions. For administrations with vision of reform as in Topeka, Richmond, and Gulfport City Hospital, voluntary service units have been vital links on the ground level. There is a growing program in which volunteers serve an in-between role in the government "good neighbor" program as in Paraguay. In general, Voluntary Service is

helping to build bridges with society in Mexico, Paraguay, the United States as we should have done more often in past history. Voluntary Service is serving as a trusted vehicle of expression for our youth and communities whose consecration has been "bottled up." Further, Voluntary Service through a unit such as the Topeka State Hospital unit, is beginning to serve as a voice to interpret the quiet witness of the Mennonite communities in Kansas. Voluntary Service is, we believe, a part of the larger community contribution which we are seeking to nurture in our colleges. If Voluntary Service is a significant part of our total constituency service in this time and in the long range picture, then the colleges may well consider the merit of more effectively integrating it with their larger goals.

As an educational process Voluntary Service aims to initiate young people into an experience of self-giving by "a doing" at the ripe moment of their lives. Individuals can benefit in different ways.

1. Some of those who have had a straight fourteen years of class room education need to get the feel of life work and life problems.
2. Those who are completely undecided can acquire an appreciation of service.
3. Some creative souls who have never had a chance at college find in voluntary service a place for full expression and then know that they want to prepare themselves further.
4. Those who are aiming straight for the ministry can develop an added genuineness by the daily sacrament of washing the feet of patients.

In terms of the educational value of Voluntary Service, let us note in what ways it supplements that which the campus and curriculum generally provide.

1. **Voluntary Service gives experiential content to concepts gained in school.** To have love for the strangers, the thousands, those of other colors, tongues, cultures, and to love those who are distortions of humanity gives a new perspective to love, its power and problems. Not only do ideals take on reality but so also do social problems and statistics. Students also get experiential content for their sense of world needs. The foreign mission field, for example, is visualized more accurately after experiencing Gulfport or Mexico.

2. **Voluntary Service is a valuable maturing process.** We have noted how eager students are to concentrate on trying themselves. Through Voluntary Service students often gain a new confidence in their ability and in the value of their education. Voluntary Service offers a great deal of raw material for the exercise of abilities—unit plans, work programs, community relations, and many other problem solving situations. Among students and non-students there is a new realization of the skills, the background, and the preparation they still need. This is a unique contribution toward making the college educational process more meaningful.

3. **Voluntary Service confronts students with all aspects of group living.** Units and length of service vary greatly as to the degree of this value. The mill of college classes, activities and dorm life

provide some vary worthwhile lessons for group living. This is still much different from group living on the mission or relief field, in Civilian Public Service or Voluntary Service.

4. **Voluntary Service develops an appreciation of service and the church.** To serve for a period when it is not necessary to give thought to food or raiment but only to lose oneself in a maximum way for others is an experience to be coveted for every person. Voluntary Service is one way for such an experience. Students can learn that service is the very "stuff" of real living. Furthermore Voluntary Service narrows the gap for some who find it difficult to openly say they are interested in a church vocation. Many students in Voluntary Service get a new and real sense of being in the church. With this comes a new appreciation for all the sister programs and institutions of the church.

5. **Voluntary Service helps to nurture a genuineness of Christian spirit.** Ideals can be translated into experience and gradually into personality. Experience, the demands of the service-situation, and the constant pulling of unit ideals help in developing a natural, rather than a professional, Christian spirit.

We have tried to understand Voluntary Service and its relation to our colleges during these times of sustained crisis. We have said in effect that the colleges have a responsibility to help the church make this added outreach. We have suggested further, that in a unique way Voluntary Service can help prepare students and others in this blending of faith and life and can help them experimentally to launch out into such a life of "doing."

II.

We need to consider at this time the circumstances in our colleges which tend to make difficult the integration of longer Voluntary Service terms during the four-year college period. These times, and the service and educational values of Voluntary Service, point toward more of our college youth taking out a year for voluntary service. This is not to say that all young men and women should or would go into Voluntary Service. Of those motivated and counseled to give a year or two of service some will prefer to do it after graduation and perhaps a greater number after the second or third year of college. Needless to say I am not suggesting a wholesale stampede into Voluntary Service but rather a personalized approach and gradual development in this direction.

A. "Since Summer Service is ideal for college students, why bother about one-year service during college?" It is necessary for us to understand the differences between summer and one-year service in regard to both the educational and the service aspects.

1. Summer Service is somewhat comparable to a honeymoon experience. One-year service extends beyond the novel. There is more of a coming to grips with real needs and a greater realization of the need for personal resources.

2. In one-year Voluntary Service the tests and lessons of personal relations with fellow workers become more like that of the Civilian Public Service, relief, and mission fields. The twenty-four hour rubbing of group-living wears down good resolutions after about two months. As one young college junior in one-year Voluntary Service said, "I'm just beginning to realize what non-resistance means in my personal relations."

3. In one-year service as in Civilian Public Service individuals become more accustomed and more critical of their work than in Summer Service. Then comes the temptation of disillusionment and sometimes cynicism. To face this experience in service before finishing college, before going to the mission field or a difficult church, or before going back to the home community is a real help toward developing mature vision, and the more rugged and enduring spiritual qualities.

B. Questions have been raised whether we should allow the pressure of the draft to be of greater significance than preparing for a God-given vocation. Thus far we have not tried to justify the one-year service by reference to the draft. Rather we have emphasized the need for a greater outreach to make concrete our discipleship and the Kingdom influence. Nevertheless, here is an added pressure which we must endeavor to transform by accelerating the use of our service program. A part of our crisis is this added pressure of complete or partial deferment while others are drafted into war. The missionary program of the first Christian century is a good illustration of how the pressure of society, the "get ye", can be transformed to fulfill the "go ye" commission!

The Selective Service testing program may be suggestive to some of our youth interested in Voluntary Service that they too ought to finish their four-year course before they serve. Perhaps we, together with our young people, need to think whether the leading of the Lord is thus automatically revealed. In our country as a whole there is likely to develop an even greater rift on the basis of the high and the low scholastically. These tests may not divide our non-resistant young people but are we going to urge non-college and non-preachers to go to Voluntary Service and not the college and ministerial candidates? If Voluntary Service is part of our unique service and mission, our faith and life emphases, then we need to consider carefully before we assume that our college men and women cannot afford to insert such a year into their total educational preparation.

C. Should the service be after graduation rather than during the four-year term? We need to recognize that service after graduation also presents problems of "interruption"—teaching licenses, marriage, the opportune job opening, etc. Furthermore some educational advantages of Voluntary Service are lost if a period of service cannot be followed by another period of school particularly

in our own institutions. The danger is that only a very small proportion of those ready to go into Voluntary Service during college will actually go into Voluntary Service or relief after graduation. If we are interested in seeing more of our young people give the service and get the experience integrated with their total preparation then we need to be cautious about assuming that most service should be after college.

D. Should the preparation of trained leadership for the long range church program be interrupted by a period of voluntary service? Here we need to make a number of observations. Our future church leadership group is a relatively small proportion of each of our colleges. And concerning this minority we must say that Voluntary Service does not rob the church of the later leadership but merely delays it for a year. This delay makes possible, first, a service now and, second, a more effective leadership later. One doubts whether the church is the loser when many of its young people including the pre-ministerial students give a year of Voluntary Service.

E. One teacher says, "The laws of learning are against it. As long as we have the four-year course I think it best to keep going." Admittedly four years straight through college is the simplest procedure—less decision making, less uncertainty regarding what to do next year, less interruption of sequence courses, and perhaps the simplest way to remember what has been learned. In my mind the strongest argument against Voluntary Service before graduation lies in this general area. Losing students through Voluntary Service need not be our fear according to evidence thus far. Nor do I think it is categorically bad in relation to the laws of learning.

F. Furthermore, Voluntary Service needs college men. For the long range church program we must find a way of dove-tailing more of college youth into Voluntary Service. Civilian Public Service could not have been creative without the leaven of college trained youth contributing directly and indirectly as a leadership leaven. Voluntary Service cannot become a creative constituent movement without our college students and some graduates being a normal part of it.

We must find a way to dovetail Voluntary Service with our colleges so that it is not an upsetting question for students or administrators. Voluntary Service must be woven in as part of a stable educational program. For the long range program it would seem that the colleges need to come to terms with the service responsibility of their constituency and the educational values of Voluntary Service.

III

Would the following six-point outline begin to point in the direction of a stable integration of Voluntary Service and our colleges?

1. Think in terms of a five-year college educational pattern rather than four years "interrupted by a year of Voluntary Service."
2. Have an academic place for Voluntary Service program of the college and the individual.
3. Continue to think of the individual in Voluntary Service as a "student on service-leave." This would imply a service committee responsibility to the college in regard to acceptance, placement, and termination of service.
4. Utilize college counsel in determining total range of service opportunities.
5. Have a college educational relationship to the individual during Voluntary Service.
6. Adjust the flow from the colleges to Voluntary Service through the above framework.

While the student is in Voluntary Service his first concern and that of the service committee would be his service. But there should be strong secondary educational emphasis. Part of this would be as a member of the orientation school and unit educational activities. In addition to this there could be several other educational avenues in line with the six-point outline given above.

1. Have the "student on service-leave" correspond with a designated teacher once a month on experiences, observations, reading. This would enable the college to know some of his experiences and to integrate them with his classroom experience. It would help the student to crystallize his experiences and stimulate him to greater use of his resources.
2. Some minimum college credit might be allowed on the basis of this individual laboratory experience of a year reported by the student to a college teacher. Since the service aspect would continue to have the higher priority in Voluntary Service it would seem advisable to keep down the credit incentive except to help maintain the desired bond.
3. College teachers might be assigned as educational advisors and counselors to individual units.
4. The service committee administering Voluntary Service would need to give increasing attention toward having well qualified leaders.

IV

To become increasingly adapted to this sustained crisis and to help their student bodies as a whole, the colleges are already adding various service emphases. The wealth of service and relief experience in our current church life also suggests that we find more practical ways of utilizing this experience in our education for further service. In the main it seems to me these emphases should not be dependent upon the coming of a more immediate war situation but rather be related to continuing needs. Following

are some ideas used or suggested by our different colleges and seminaries:

1. Lecture series: Their purpose might be to make better use of the experiences coming to our church through these far flung services and to utilize other resources. The emphasis should be on well prepared educational messages. One school at least arranges an extended chapel period about once a month to better utilize these unique resources for the benefit of the total student body.

2. Courses: Group Leadership, Administration and Personality Concerns, The Church Service Program, Community Survey, Crafts and Recreational Leadership—these are suggestive of course possibilities that could have immediate and lasting value. Activities such as First Aid, fire fighting essentials could be encouraged as extra-curricular projects of student organizations promoting service.

3. Week-end service units: Some of our colleges have successfully experimented with these. Such activity and creative deputation teams can be helpful to promote handles for service activity in the local communities.

V

This paper has been concerned with the relation of our colleges to Voluntary Service in this crisis era. In this concluding section we want to express our appreciation to our colleges for the part they have played in the total development of our service and relief program during the last ten years. Those were years of crises to which the colleges contributed leadership through their faculties and graduates. This was true of Civilian Public Service, Relief, and also the post-war Voluntary Service program. To the Summer Service development the college faculty and students have contributed in project planning and evaluation, in promotion throughout the year, in providing leadership, in their special training, and providing a traveling staff for the summer.

In this paper we have frankly recognized a reluctance on the part of the colleges in encouraging one-year service. We have tried rather pointedly to uphold the need for college youth in this one-year Voluntary Service and for their need for the Voluntary Service experience. In doing this we may have seemed to absolutize the "one-year" and the educational aspect of Voluntary Service more than was intended. We speak with conviction regarding the long range importance of long and short term Voluntary Service. In regard to the exact form and its integration with our educational program one can be flexible.

THE MENNONITE WAY OF LIFE ON THE FOREIGN MISSION FIELD:

A STUDY IN ACCULTURATION

John Wiebe

Christian Missions have been active in the work of Christianization since the days of the Apostles. World-wide missionization has been emphasized with renewed effort since 1800. Mennonite Missions began work in foreign lands at the beginning of the twentieth century.

Although culture change brought about by missionaries is a direct concomitant of the preaching of Christ and the introduction of new religious institutions, missionaries must, nevertheless, in any foreign area, make use of the totality of cultural items brought with them as members of an encroaching dominant minority. The missionary acts as an agent of cultural change and as a factor in promoting acculturation.

This study in acculturation attempts to analyse the changes brought about by the Christian way of life among the untouchables in India. The bulk of the data contained in the following pages is drawn from first-hand information and experience. A. L. Kroeber, in a recent book, defines acculturation in the following terms: "Acculturation comprises those changes produced in a culture by the influence of another culture which results in an increased similarity of the two. The influencing may be reciprocal or overwhelmingly one-way".¹ A committee of the American Anthropological Association composed of Professors Redfield, Herskovits, and Linton formulated the following definition of acculturation in 1935: "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original patterns of either or both groups".²

The hierarchical caste system of India is a mechanism for maintaining the status quo due to a complex division of labor.³ This system has been a cohesive and permanent force for two and a half milleniums.⁴ The Brahmans are the uppermost caste. They are said to be persons of pure conduct, striving to observe right principles. The second conventional grouping is that known as Kshattriya, or the royal and soldier caste. The Vaisyas make up the third or merchant class. Gandhiji was a Vaisya by birth, but not in his pursuits. The fourth division is called Sudra. The main hereditary occupation of this division is agriculture.

Besides these four upper classes there are the depressed classes, commonly referred to in the West, as Untouchables, which joint-

ly number from fifty to sixty million people.⁵ Statisticians arrive at this figure by taking the following five prohibitions into consideration. (1) Obstacles in the way of using public institutions, such as schools and wells. (2) Prohibitions on entering Hindu temples. (3) Obstacles in the way of getting service from barbers, tailors, washermen, and the like. (4) Prohibitions against drawing water from wells.⁶ (5) Obstacles to contact and proximity owing to fear of pollution and defilement.

In view of the need for a better understanding of customs and manners of the Untouchables and of changes effected as a result of missionization, a study of this kind is both meaningful and urgent. Processes of acculturation, as well as intelligent analyses of such processes, may serve to promote better relations and consequent agreement between various cultural groups.

The Mennonite missionary, a representative of Christ and His church, contacts Untouchables, by preaching the Gospel of Christ. But this missionary message with its subsequent teaching and training cannot be severed from its inherent Mennonite culture traits. It is important, therefore, that we recognize the impact which follows upon the initial contact. It is important for the missionary to introduce Christ into the existing culture and to expect the subsequent acculturation process to effect inevitable changes.

In our analysis of the subject of acculturation the changes effected in the Untouchable way of life are divided into (1) economic, (2) social, and (3) religious changes. In the first place let us examine a number of economic and technological adjustments subsequent to effective missionary work among the depressed classes.

The Christianization of the Untouchables has a decided influence upon the caste system. The complete caste structure begins to disintegrate at its lower strata from the impact caused by Untouchables, who do things differently. Consequently, the upper stratum caste groups unite, although there are some exceptions, into a solid block to stem the tide of dissemination. Every conceivable inter-caste group weapon is applied to stop disintegration. Forward individuals, prompted by various motives, will sometimes literally carry out threats to beat converts mercilessly. As time elapses, the Christian group finds its own recognized place, the necessary adjustments having been made possible through acculturation.

Untouchables professing the new way of life frequently leave their hereditary occupation. Converts continuing in an illiterate status invariably continue to sew leather articles with awl and thong as before, and may possibly have a year of difficulties, since caste patrons may temporarily enforce a boycott.⁷ The break with his hereditary occupation comes when he sends his children to school instead of subjugating them to years of hard labor under upper caste employers. He avoids caste determinants by accepting a subsidy from his mission. Having received their training, the

children are in a position to accept better positions. Some converts having become literate continue in the leather industry, but on a new and dignified level.

The Untouchables having made the transition from the old to the new, manifest growing interest in agriculture. As servants of upper caste landlords they are well acquainted with all agricultural pursuits.⁸ Bringing the "hand to mouth" complex out of the old way of life, the majority of the first generation converts habitually continue to spend above their income, and thus continue in want. But as economically successful households multiply, the Untouchables become disillusioned.

Mennonite mission farms can be termed agricultural experiment stations. Many boys, having come in contact with improved methods of farming while in mission schools, desire to own their own plot of ground. Families with records of service in the mission compounds often are the first to acquire land and cattle and to build their own homes. Contact with the mission over a period of years inculcates a desire for independence and self support. The Untouchables upon becoming Christian landowners willingly contribute towards the annual revenue of the state which raises the Christian in the estimation of the government. The Christian farmer guards the new values more consistently than many converts who accept submissive positions under supervision of non-Christians. Thus the Untouchables are making the change from farming for others to farming for themselves.

Better and more sanitary housing conditions are introduced. Christian converts build as many types of houses as there are degrees of acculturation. Designs and styles ordinarily are patterned after those of the mission compound, though on a smaller scale. Utilitarian considerations largely determine the new dimensions and plans. The ceilings are constructed much higher to effect coolness during the hot season. Windows and doors take up much of the wall space. Foundations are raised to a higher level above the ground, and stone slabs are used for flooring.

The new way of life also means better food habits. The Untouchables, upon accepting the new faith, stop eating carrion and thus are separated from their old cultural group.⁹ Since the Christian religion permits its adherents to slaughter and eat, the Christians continue to eat beef. Owing to the Hindu feeling of animosity towards the killing of cattle the converts obtain beef from Mohammedan butchers or kill the animals in secluded spots. Frequently, however, missionaries and converts abstain from eating beef, thus avoiding the giving of offence. "Cholum", known as kaffir corn in the southern states, continues to be the staple grain used for food. Christians, upon acquiring a more favorable economic status, substitute rice for "Cholum" as their staple grain.

Western technology is introduced to the mission compound, and

gradually diffuses to more remote villages. Such instruments as hair clippers, safety razors, eversharp pencils, watches, calculators, compasses, cameras, and the like, are used. Sewing machines, washing machines, hand presses, emery wheels, windmills, wind chargers, and other labor saving machines are demonstrated to appreciative audiences. Occasionally the apprentices break tools by misapplication, but this does not discourage the mechanically minded from entering industry. Many descendants of the Untouchables are now engaged in garages, roundhouses, ground crews, carpentry shops, factories, and the like. Predeterminants of caste no longer set limitations, since modern industries require skilled workmen showing coherent adaptability to mechanical work, regardless of caste or creed. The Untouchables become engrossed in the rapidly growing industrial complex and some are appointed as foremen in responsible positions when members of upper castes work under their supervision.

In recent years gravity water systems and sanitary toilets have been installed in mission homes and compounds. These innovations have a direct bearing on the disintegration of the caste system. Christians seldom condescend to sweeper work, and welcome the sanitary closet, which eliminates the sweeper problem.

The question of apparel and ornamentation also deserves consideration. The men quite readily accept the western style of clothing. Students in upper classes generally discard the sandals, the chief product of their occupation, and start wearing shoes. Often the wearers push their feet into position without touching the shoes by hand, and leave the shoestrings untied, all of which points back to sandal days.

Christian women generally continue wearing the "sari" but change from a predominantly red to a predominantly white color, which modified pattern is also characterized by greater cleanliness. They wear the popular glass bangles much like they did when they complied with old culture patterns, but choose more delicately made varieties. They continue to wear ear rings or studs, wristlets, and rings for toes and fingers but usually discard nose studs. The practice of investing savings in women's jewelry, which are used to make deposits in pawn, continues. Women keep their coarse black hair neatly combed. Girls braid theirs until puberty, at which time they put it up. Boys and men cut the queue upon becoming followers of the Christian faith. Tattooing is not condoned by Christian culture, and therefore is rarely practiced.

In the second place let us consider social changes and transfers. Untouchables, making the transition from the old caste status to the Christian church, invariably object to the term "Untouchable." They claim liberation from the caste system and its determinants.

Drastic changes are effected in the institution of marriage.

Children acquiring an education in mission schools enter adolescence without being supplied with mates in accordance with the old pattern. All observances of endogamous and exogamous caste and clan regulations become virtually defunct. The western love-making complex is not readily disseminated among the natives even after contacts have been made over a period of years. Mating is based on the mutual agreement of all parties concerned, chief considerations being given to bride-prices, dowries, and other financial adjustments. Palm wine is not served at Christian weddings, and consequently the rowdyism and brawling of pre-Christian weddings is eliminated.

Women attain a higher social status upon accepting the new way of life.¹⁰ Occasionally Christian husbands are known to revert to the old culture pattern of beating their wives when they disobey. The illiterate wife readily submits to the punishment, whereas the educated woman protests upon receiving such treatment. Young wives who consider their newly married state intolerable, may on definite provocation desert their husbands temporarily, thus offering a survival of an old behavior pattern. Sacredness attached to Christian matrimony makes it difficult to seek and obtain divorce in the Christian community. The stigma which is attached to widowhood, in old culture patterns, is removed. When circumstances permit, they are trained to be Bible women, nurses, or teachers. Certain practices pertaining to widowhood persists, for example, the breaking of glass bangles at the death of the husband.¹¹

The new Christian culture prevents girls from being dedicated to gods and goddesses, which implies prostitution. They are given an opportunity to study and prepare for an honorable profession. Upon entering the profession and receiving a salary, they realize that they can make a living without relying on the opposite sex for sustenance. It may be mentioned that girls and widows, having become efficient in their respective professions, are often courted by suitors desiring not only a wife but also the economic and social advantages accruing from such a union.

People, representing many castes and creeds, come to the mission dispensaries and hospitals. Sore eyes, skin diseases, carbuncles, broken bones, fever, scalds, burns, rickets, scorpion stings, snake bites, and the like, are ailments which induce sufferers to come for help. It is noted that water brought by workers of the lower caste is "poluted" in the minds of many who come for treatment. When the pharmacist uses such water in compounding medicine it is no longer looked upon as "polluted" and patients of all castes willingly use the medicine. Many Christian nurses working in hospitals formerly were Untouchables, yet patients of upper castes readily accept their service.

Needless to say, expectant mothers prefer to come to the mission hospitals where confinement is looked upon as honorable, whereas

it was associated with the concept of pollution in the old configuration. Whether the baby is a boy or girl, the charges remain the same. Not the sex of the child but the ability to pay determines what amount should be collected.

The **panchayat**, meaning council, is effectively used in settling difficult affairs between members of a caste or church. **Panch**, meaning five, implies that there should be only five members serving on the committee, but frequently more than five influential individuals are invited to attend.¹² Ordinarily the decision arrived at, when a **panchayat** meets to hear and consider matters, is accepted by parties concerned.

Converts from untouchability to Christianity substitute venture for fear. Having been disillusioned, the Christians who have enjoyed greater liberties, look for new outlets. This explains why many move to the cities of India where the distinction between castes is no longer observed so scrupulously. People, who, when children, enjoyed free access to wells and schools in the mission compound, over a period of years, find it difficult to readjust to prohibitions in accordance with old caste patterns. A convert to Christianity having lived where his touch did not effect pollution resents submitting himself to former caste barriers.

Thus the Mennonite way of life causes some aspects of the culture of the Untouchables to vanish quickly. On the other hand, certain covert cultural aspects slow down the transition to new normative values embodied in Mennonite culture.

The final section of this paper is given to changes and transfers effected in the religious phase of life. With the coming of Christianity the term **Sanghamu**, meaning assemblage, is used to denote the church, both local and ecumenical. Though the appellation is sometimes applied to caste, it does not have the connotation associated with the idea of caste, and thus is an appropriate term for groups and unions of Christians. The Christian **Sanghamu**, as a result of many years of missionary activities, now is a chapter in India history.¹³ Many, who formerly were Untouchables, have become members of this growing **Sanghamu**, and fellowship with converts from many castes and tribes.

Let us look at developments as we find them in a typical local **Sanghamu** in the village of Amarchinta. A large number of the Untouchables in this village responded almost from the beginning of evangelical activities in that area. Very near the huts of these depressed classes there were ancient ruins said to be haunted by evil spirits. Crumbling walls and mere skeletons of buildings, at one time inhabited by upper caste Indians, nurtured fear and superstition in the minds of the people.

Three brothers, having made the transition from paganism to Christianity, conceived a plan. Their sincerity was questioned, until one day in 1934 they paid the stipulated price for the ruins, and

obtained government permission to do the "impossible." The Christian congregation, numbering about a hundred persons, worked "in season and out of season," and the new building was ready for its corrugated roof in 1936 when it was dedicated. A few years later a four-roomed parsonage was constructed for the pastor and his family. The leveling of the ground continued until a number of planned building plots yielded desired results. The three brothers and other members of the church built their carefully planned houses on plots large enough for playgrounds and gardens in keeping with a better way of life. No longer hemmed in by fixed caste determinants, they acquire property, and effect savings. Thus the local church becomes a self supporting church.

The mission staff constantly studies prospects of opening new centers of work. A continued effort is put forth to station teachers or preachers in new villages to live and witness among the people. For the purpose of investigating new possibilities, gospel tours are frequently made into "unoccupied" areas to explore new fields.

Frequent village street meetings are held by itinerating gospel teams. These groups sing Gospel songs to the lively accompaniment of rhythmic drum and hand-organ music. Often large crowds, representing many castes, come to listen to the open air preaching of missionaries and evangelists. The speakers courageously preach the forgiveness of sin according to the Gospel of Christ, and also point out evils such as caste barriers. Often such preaching leads to detailed discussions on subjects raised during the course of the meeting, when Christian ministers are challenged to be at their best.

Mennonite missions recognize the importance of education in effective missionary endeavors. The large majority of the school children come from Untouchable homes. Kroeber writes: "Indeed, it is chiefly when the missionary succeeds in controlling secular education of the young that he becomes really influential."¹⁴ This is also true of religious education. Converts who receive years of instruction in established mission schools often become ardent witnesses to the Christian faith.

The Untouchables only vaguely understand the religious concepts as propounded in Hinduism. For our purpose it will suffice to call attention to a few of the basic beliefs with the view of understanding better the changes and transfers which take place. One of the main concepts is the Vedic law of **Karma**. According to this law, the sequence of births, often referred to as the transmigration of souls, is determined by the law of moral causality. The soul in its present existence is rewarded or punished in accordance with deeds done in a former existence. Having attained unto anticipated **Nirvana**, the soul of man loses its identity. This concept is a key to the Hindu *Weltanschauung*, which offers an attempted interpretation of the individual as well as of the universe. It further helps to explain the fatalistic and complacent attitudes of the people.

In contrast to fatalism, as taught in the Vedas, the Bible calls upon all men to have saving faith which leads to action. "For whatever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith. Who is it that overcomes the world but he who believes that Jesus is the Son of God."⁵ The Untouchable, under the law of **Karma**, dolefully looks back to his former rebirths while the Christian believer "presses toward the mark" through faith.

The Hindu concept of **ahimsa**, is closely akin to the Mennonite teaching of nonresistance and must also be mentioned. This Sanscrit substantive implies renunciation of the will to kill and to damage animal creation and man. The commandment did not develop out of sympathy and compassion for the creatures but rather from the general emphasis of non-activity, as it results from world and life negation. The Hindu thought of **ahimsa**, has a complete disregard for the giving of helpful sympathy. "It was for his own sake, not from a fellow-feeling for other beings, that the pious Indian of those ancient days endeavoured very strictly to carry out the principle of non-activity in his relation to living creatures."⁶

The Christian way of life, basing its principles on the teaching of Christ, insists on exercising compassion for suffering humanity and innocent creatures. "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or in speech but in deed and in truth."⁷ It is by putting this basic Christian principle into practice that relief work, administered by Mennonite Missions and the Mennonite Central Committee, has been effective in alleviating the burdens and sufferings of many. The Mennonite way of life unites the principle of nonresistance with directed relief activity, which has meant life to many on foreign fields.

Missionaries need to acquaint themselves with existing cultures in order to do effective work. Mission boards on an unprecedented scale are encouraging the study of cultural anthropology. In a sense, the missionary must become an applied anthropologist if he wishes to be effective.

This study in acculturation shows, that the Mennonite way of life, brings about far-reaching changes in the existing cultures on the foreign field. Those concerned enter into a new milieu. We note that the new way adapts to existing culture patterns provided, of course, that they do not conflict with the principles of the teachings of Christ, Who is the "Lord of the Harvest." He ministered to Jews, Samaritans, and Gentiles alike, and thus participated in their conflicting cultures.

The work of effective evangelization on the foreign mission field brings with it subsequent acculturation. The Untouchables of India are touched, and delivered from the law of **karma** to "walk in new-

ness of life."¹⁸ They are no longer bound by caste heritage and determinants, but have become "free indeed" to seek and to do the will of God.

¹A. L. Kroeber, *Anthropology*, p. 425.

²M. J. Herskovits, *Acculturation*, p. 10.

³C. S. Coon, *A Reader in General Anthropology*, p. 459.

⁴A. Lane-Fox Pitt-Rivers, *The Clash of Culture and the Contact of Races*, p. 35.

⁵R. R. Bhole, "Untouchable India," *Asiatic Review*, July 1943, pp. 290-1.

⁶Henry Hutton, *Caste in India*, p. 175.

⁷H. V. Nanjundaya, *The Mysore Castes and Tribes*, vol. IV, p. 165.

⁸Nanjundaja, *op. cit.*, p. 167.

⁹Emma Raushenbusch Clough, *While Sewing Sandals*, p. 41.

¹⁰V. S. Azariah, *Holy Matrimony*, p. 26.

¹¹Edgar Thurston, *Castes and Tribes of Southern India*, vol. IV, p. 323.

¹²Thurston, *op. cit.*, p. 319.

¹³Nicol Macnicol, *The Living Religions of the Indian People*.

¹⁴Kroeber, *op. cit.*, p. 412.

¹⁵I John 5:4.

¹⁶Albert Schweitzer, *Indian Thought and Its Development*, p. 80.

¹⁷I John 3:17-18.

¹⁸Romans 6:4.

THE MENNONITE WITNESS IN THE SOUTHERN HIGHLANDS

John R. Mumaw

Early Beginnings

The early Mennonite settlers of pioneer days led the way for a Gospel witness to be carried from one community into another. They were hardly aware of the missionary outreach as such, but it was a form of propagation we do not want to ignore. Theirs was a Mennonite witness of the simple life and Bible-believing faith. Their attitude toward religious principles was characterized by a deep concern for right living and a good upbringing. They had an eager desire to preserve the faith and to conserve their families for the church. As families or groups moved westward, ministers visited them and sought to encourage their religious practices. Such visitation often required great hardships and sacrifices. We should remind ourselves that this was essentially the same zeal and spirit as that which characterizes current missionary endeavors. It was that splendid background of faith that gave rise to the rural Mennonite missionary movement of the past ninety years.

From 1861 to 1900

The first missionary efforts of the Mennonite church in America were spent in a form of rural evangelism. We use the term "missionary activities" as referring to conscious efforts to win converts to the Mennonite faith from among "outsiders." During the Civil War one such testimony was carried into the mountains of West Virginia by a young man who escaped from the Shenandoah Valley to evade the draft for the Confederate army. It was the beginning of a growing mission that has prevailed through the years since.

At about the same time a Mennonite witness was started at a health resort among the foothills of the mountains that border the Shenandoah Valley in Virginia. Mennonite people who went there for the benefits of the mineral waters were aggressive in speaking of their faith and doctrines. "Outsiders" became interested and invited Mennonites to preach in their community.

From these simple beginnings and over a period of years the work enlarged and spread over large territories of mountain country. Services were conducted in homes, in groves, in barns, and in school houses. Where sufficient interest justified permanent work, churches were built and regular services were held. In some communities the preaching of the Gospel resulted in congregations being established while in others it fell on "deaf ears." Today, over one-third of the entire membership of the Virginia Mennonite Conference consists of people who were brought into the church through rural evangelism.

From 1900 to 1920

With the beginning of the century the spirit of missions deepened and spread across the brotherhood. Reported results from missionary efforts of the church in city and foreign missions made people aware of their Christian obligation. At the same time local congregations and interested persons saw opportunities in their near-by rural sections. That was particularly true in the Ozark regions of Missouri. The people of that hill country were open to the Gospel and consecrated workers from the adjacent Mennonite community were led into the field. A good work has been carried on there and in spite of hostilities and unfavorable circumstances the church sponsored an effective witness.

During this period of development a number of new communities in southwestern Pennsylvania received the Mennonite witness. The work in that section spread over the Appalachian highlands southward within close range of the West Virginia field occupied by the Virginia workers. During the beginnings of these efforts men of conviction with a deep burden for the lost made many sacrifices and endured hardships to keep the work going.

From 1920 to 1940

The third period of rural evangelism in the Mennonite Church represents a great awakening. It was during these years that mission boards took more seriously the responsibility to encourage and to assist local workers and groups in their individual efforts. Eyes that were lifted to view the harvest in foreign lands now glanced toward the ripened fields of our rural areas in America. The General Board started work among the Mexicans in Texas. District boards gave more support and supervision to the growing work within their regional constituencies. Local boards made surveys and initiated mission efforts within the newly discovered open doors. Congregations encouraged their Christian workers to prospect the community. New projects were launched, new convictions were born and all kinds of support was increased. The Gospel was preached to neglected poor people, to hard-working day laborers, to enterprising farmers, and to many other classes of rural people.

Since 1940

During the past decade significant rural outreaches have been sponsored by the Alberta brethren. The work in northern Minnesota has become organized and affiliated with the North Central Conference. In the East mission stations were organized into self-sustaining churches. The slogan "A missionary outpost for every congregation" was popularized throughout the brotherhood. Forms of social and economic influence were incorporated in the missionary program. The zeal of the Lord has stirred many hearts and the missionary passion has spread into many communities. We

pray that this flame of conviction may burn on to bring many lives into an active participation in the cause of rural evangelism.

Beginnings in West Virginia

The first steps toward the beginning of the work in West Virginia were taken by a man who walked backward out of Virginia across the state line in the days of the Civil War. Those were stormy days for nonresistant people. A young man whose name was Heatwole, was being traced by Confederate officers from place to place. He left home as many other brethren did at that time and went into hiding for there was no provision for conscientious objectors. He took refuge in the hills. With great difficulty he evaded the officers. At last he was about to be captured in a mountain cabin where he was in hiding for the night. A light snow had fallen, and they could easily track him. He stepped out of the cabin and walked backward through the snow so they would see his tracks leading to the empty cabin. He finally turned and hastened across the Shenandoah Mountain. He went over into West Virginia and travelled on across the Alleghany mountains where he found refuge in a home with friendly people. He had with him a Testament and a Mennonite Confession of Faith. While he was there he led conversations into the discussion of Bible teachings. He got out his Testament and explained his faith. He sustained a vital testimony and these mountain people showed more than passing interest. After a time when the Civil War was over and it was considered safe to go back to the Valley of Virginia, he returned to his home and told the people of his experiences. The people who had heard his testimony wanted to know more about it, and asked him to have ministers come to preach for them. It was soon arranged to have several ministers ride over the mountains, a distance of sixty miles, to preach the Gospel. It was soon decided to make such trips monthly. During the summer months the men could ride horseback without much difficulty, but in the winter time it was extremely dangerous to cross those mountain roads; they were often closed and blocked. Occasionally ministers were detained for days. During the summer months the brethren went more frequently and would divide into two companies, going two by two. In an attempt to cover the territory they were on occasion gone for two weeks at a time. When these brethren came to an area the people would lay aside their work any time of the day to listen to the sermons. These mountain people spent much time in the field clearing brush and cleaning up ground to plow. One day a man came out to the field and said there was a Mennonite preacher in the community. Then men in their working clothes stepped up to the school house for a service and after the service was over went back to their ground clearing and plowing.

In some sections where the laurel was dense the mountain was infested with rattlesnakes. One man who was responsible for tak-

ing care of a large herd of cattle, several hundred of them, killed fifty-three in a short season.

These efforts were invested in the mountain people with primitive means of transportation and often under great hardship and serious handicaps. The summer visits increased and later married couples lived in the community for the entire summer. Converts were baptized, regular worship services were conducted in schoolhouses, evangelistic meetings were held at several different points, and other communities called for preaching. Finally a home was purchased near Job and workers were assigned to the field as permanent rural missionaries. Today that field has resident pastors with a full program of preaching and teaching. In a strategic location near Harman there is a well-equipped mountain clinic owned and administered by a Mennonite doctor assisted by his wife, a registered nurse, and two other nurses. This new type of service has greatly enhanced the total program of evangelism.

Beginnings in Virginia

In the 1860's certain Mennonite families went to Orkney Springs, a health resort, hoping for physical benefits from the use of mineral water. There are mineral springs in that community which some people think are healing waters. Mennonite people from the Broadway section were the first Mennonite people who went there for their health. They were possessed with the spirit of evangelism and were not ashamed to give a witness to their faith. While they were there they talked about what they believed. Consequently, when they attended places of worship in the community, they were requested to tell more of their beliefs. That led to the calling of ministers to preach for the people in the community. They liked the preaching of these Mennonite ministers and requested more services of worship. These ministers then frequently went into that community to preach in schoolhouses and churches that opened their doors to their testimony. The interest grew; a number of people were converted and church rites were administered. Finally it was decided to build a church. That was possibly sixty-five years ago. The Lutheran Church contributed one-third of the cost of that building, and the Church of the Brethren and the Mennonite Church one-third each. Lately, however, the Church of the Brethren has withdrawn its claims and the Lutheran Church has taken over. The union effort proved to be an unsatisfactory arrangement.

From this community the Gospel spread out across the mountains to the West. Certain people from this community moved out across the mountain and settled in a hollow on the other side of the first ridge. Another family which had developed appreciation for the Mennonites moved north in a narrow valley called the Bean settlement. When these people moved to that section the ministers followed them and had preaching services in their

barn. They invited their neighbors in from time to time for a number of years. People were converted and the group became a nucleus of a church. In those days they would leave from Broadway by horse and buggy. They would travel one day and stay over night. And that way they made contacts with new people. It was the means of spreading the witness and of establishing new preaching points. As a result of these visits other opportunities opened up and new congregations were established.

One of these new openings led the ministers out across the Shenandoah Mountain into the Swedlin Valley. The Crider's community is on the east side of the mountain and was the lead that took our brethren into Swedlin Valley. In this section they found a number of people with a German background. Here is a Valley into which the earlier Hessians settled. I refer to German soldiers employed in the Revolutionary War. After the War was over they traveled back into the mountain section, away from the Valley and lived there and married native people. Quite a number of people in that community have this Hessian background.

The men who went into that section in these early years rode horseback and preached in the schoolhouses. There were several schoolhouses where they preached, one being near Crider's post office. The people of the community were impressed with the preaching. A number confessed Christ and a nucleus of Christian people was established in the faith. A little congregation of people clustered around this church at that time.

Now we go back still farther and follow the trail of the Gospel from there. The people living on top of the Shenandoah Mountain became curious about the Gospel too. This was in 1880. The people wanted the Mennonites to come up there and preach in the schoolhouse. So the brethren followed on. There were a number of people gathered into the church fellowship and among them was a lad who later became an influential minister, a man with a big heart for mountaineers. After growing into manhood he was ordained in 1914. He cared for the flock up on the mountain. Later he moved his family out into the Valley for educational advantages and for better church privileges.

When the preaching began on the mountain, the people from over in the Swedlin Valley heard about these preachers. The first trip into Swedlin Valley was made about 1885, when a person who had attended preaching services on top of the Shenandoah Mountain had requested a Mennonite to preach a funeral sermon. In those days it was a very unique experience to have a stranger come in and people listened intently to a new man. Everyone was eager to have him come and preach again, and he consented.

Those roads were nothing to wink at then. The brethren who went horseback or with horse and buggy often got caught in snow storms and rainstorms and impassable streams. Because they could

not cross the streams they were often stranded. These difficulties gave rise to additional contacts for people were very hospitable. The people in this community built a church in 1903, the first Mennonite mountain church to be built in the Conference district.

The people who came from a community farther down in the Valley invited preachers to come down there too. They lived on Hinkle Mountain. The people had a schoolhouse and offered that for preaching. With that invitation they found themselves confronted with a long hard pull to get up the mountain. They had to climb rocks. They would leave the horse at the bottom of the mountain and then climb the mountain to the schoolhouse.

On one occasion when I came to this mountain they were not expecting a minister that evening. When I came to a near-by home they looked at me and said, "Is there church tonight?" I told them I was under that impression. One of the men picked up a small ladder and trailed along the side of the mountain to the schoolhouse. He got up on the porch and gave one loud yell and then another. Pretty soon we saw lights coming from all directions and in about a half-hour we had a little congregation there ready for church. Another time, we came there and I saw that the schoolhouse was packed full with people. I did not know what was going on. When I looked in I saw the schoolteacher was up in front and sure enough they were choosing up sides for a spelling bee. He asked, "Are you going to have church here tonight?" I replied that I thought so. "All right, we'll have church," he said. So he announced that the Mennonite preacher was here; that was the largest crowd we ever had there.

Beginnings in the Blue Ridge Mountains

In the spring of 1935 a Gospel Team of the Young Peoples Christian Association, accompanied by a member of the faculty of Eastern Mennonite College, was conducting a street meeting in Elkton, a small town that rests at the foot of the Blue Ridge mountains. While the students were distributing tracts after the sermon a man of the mountains near-by approached the minister with an expression of appreciation for the zeal and spiritual interest of these young men. He told of an abandoned church building about seven miles away, nestled in one of the valleys at the foot of the mountain. They were having neither Sunday school nor preaching and inquired whether it would be possible to have these young people conduct a Sunday school there.

The Young Peoples Christian Association soon took action to investigate this open door and brought a favorable report back to the Association. It was agreed to begin a Sunday school in cooperation with the local church organization. The work was soon under way and a Sunday school was organized for the Beldor community.

It soon became very evident that a large number of people in

that community were without the Scriptures. One of the first tasks undertaken was to distribute literature and to get in touch with the sick and old people of the community. While visiting in these homes the workers were advised of the home of a crippled man who lived on top of the Blue Ridge mountains in the Shenandoah National Park Area. It was in May 1936 that the first visit was made to this typical mountain home. Arrangements were then made to have a service there, and to the great surprise of the Christian workers when they arrived the next Sunday they found sixty-six people had gathered to receive instruction in the Word of God. The house was entirely too small for such a large group, but they managed to conduct the service. The host invited the workers to return and promised he would have one hundred people present for the next meeting. Two weeks later there were over one hundred people gathered for a similar service. There was an urgent demand for copies of the New Testament our crippled friend saying, "These people have nothing to read." The following week the plan to conduct the third service was rewarded with an attendance of over one hundred and fifty people. They gathered from various directions to meet in an improvised open-air shelter. Poles were erected to support rafters that were covered with boards and limbs cut from the near-by bushes. Again the distribution of Scriptures became a prominent feature of the meeting. On this day there were forty copies of the New Testament given out to those who desired it at a charge of ten cents each. One man purchased seven copies that he might have some to give away to his neighbors.

These people came together from many directions. Some walked as many as seven miles. Parents came walking with their children; others came on horseback. At one meeting an old, gray-headed man was present who walked ten miles to be able to hear the Gospel.

From these meetings there came a request from people who were residents of Mutton Hollow to conduct services in an abandoned church, in their community. This was followed by an investigation and a survey of the community. Later Sunday school and preaching services were established and so the work grew.

Out of this small beginning the work has spread so that now there are regular services conducted at three different places in that area and one in the town of Elkton itself. A resident pastor has been located near Elkton and others are supplying from congregations in the Valley.

Beginnings in Kentucky

For many years from time to time students of Eastern Mennonite College were looking on the fields of Kentucky and the surrounding highlands as possible areas for service. The growing conviction to carry itinerant evangelism into that region finally crystalized in 1940. The Young Peoples Christian Association ar-

ranged for two groups to survey the needs of communities in the southern highlands. In the month of June a group of three students accompanied by a minister of the Virginia Conference made a tour through the highlands of Eastern Kentucky and Tennessee. They used population and church membership statistics furnished by the Presbyterian Board of Missions as a guide in locating the most needy fields. Their main purpose was to study the section in order to locate needy places where mission work could be established. They found a number of communities where very few religious services were being conducted. Later in the summer another group composed of three students and a minister from Pennsylvania charted a course to survey sections of the southern highlands that had been missed on the preceding tour. They found a number of neglected areas and came into the Ophir Valley, following a visit made by the other group. After making this second contact in that section it was agreed that it held possibilities for permanent work.

In 1941 a group of four students, one of them being an ordained minister, went into the Ophir community in a tent trailer and conducted summer Bible school and revival meetings. This effort concentrated interest in the Lost Creek schoolhouse. They enjoyed a warm welcome from the people in the community and found a good response in the children. This was a community where there were no churches. The people there were isolated because of very poor roads and because religious groups had been terrorized at different times by bands of desperados who came from an adjoining community to break up such religious efforts. While this group was in the community their camp and meetings were assaulted twice. One man came into the schoolhouse in a drunken condition, sat down and pulled out his revolver. Natives of the community prevented his firing the weapon and showed every respect to the itinerant group. On one of these occasions the gang did draw knives and did quite a bit of damage to the trailer and car. This lawlessness, however, was not attributed to the people of the community in which they were working, but to young fellows of a near-by section who came in to "cut their shins."

In the summer of 1942 a group of five—two married couples and a minister—spent twelve days in this same community, conducting summer Bible school and revival meetings. They reached out into neighboring communities, prospecting other areas to ascertain the Lord's leading for a permanent location from which to do mission work. Conviction grew during these years that the Lost Creek community was the place to establish permanent work. In the fall of this same year several visits were made to keep up the contact with the community.

In the summer of 1943 another itinerary group, consisting of four students and a minister went back into the Lost Creek community

for summer Bible school and revival meetings. It was during this summer that the group was led to the Burchett Flat schoolhouse. This proved to be a community where no regular church services were held and where people gave the group a hearty invitation to come in and conduct services there. This developed into a permanent work, there being approximately one hundred homes within reasonable walking distance of these two schoolhouses. In August of this same year the first resident workers were located in the Burchett Flat area because of its accessibility by road. They were then able to serve the community in the Lost Creek area from there.

A later development led to the location of resident workers in the Crockett area, about fifteen miles from the former workers. During the subsequent years the work at Lost Creek was suspended with greater concentration on the Crockett and Burchett Flat areas. Furthermore, brethren of the Conservative Amish Conference were prospecting for an outlet of Christian testimony for their group and located in the Turner Creek valley, near Jackson, Kentucky, a distance of approximately sixty miles away. This particular community had been discovered by one of the Virginia brethren who listened to O. E. Baker at a Cultural Conference at Goshen College in which the speaker referred to that particular community as one that needs the witness of a Christian group, and which would welcome dependable workers. The brother left that meeting and made a trip to Kentucky to survey the actual need and attitude of the people. He found the civil authorities in sympathy with such a project and recommended that particular community for work.

About the same time that the Young Peoples Christian Association of Eastern Mennonite College was prospecting in the southern highlands a family group of near Elida, Ohio made a tour through another section distributing tracts and conducting street meetings as they went. They found a wholesome response to their preaching and singing in the area of Wildcat, Kentucky, approximately ninety miles south of the Burchett Flat community. This was followed by repeated similar contacts until the brethren in Ohio located resident workers in that community.

RELIGIOUS AND CULTURAL BELIEFS AND PRACTICES OF THE BRETHREN IN CHRIST

John H. Engle

In this discussion we shall point out some of the more salient characteristics of the religious beliefs and practices and of the cultural attitudes and attainments as they apply to the religious body known as the Brethren in Christ Church — formerly called River Brethren. To appreciate the teachings and practices of the present generation of this body, it will be necessary to trace briefly the origin and development of this religious group.

This body cannot look back into distant centuries for its inception; nor can it boast any monuments of literary treasure. It can, however, accord to itself with a degree of pride, humbly giving God the glory, the realization that it has faithfully born a vigorous fundamental Christian testimony for the Lord Jesus Christ, and that it has not been faithless in "lengthening the cords and strengthening the stakes."

Historical Background

The early leaders of the group in the latter half of the 18th Century were not literary men. Few records were kept of their activities, with the result that the historian today has to piece together the story from family records and excerpts of the few church records available. It appears that the first organization of the denomination took place about 1778 near Bainbridge, Lancaster County, Pennsylvania along the Susquehanna River. The origin of the group along a river suggested the name River Brethren. These settlers, as many of the other settlers in Penn's woods at that time, were of German and Swiss stock and represented a God-fearing people who fled the persecution of reformers on the Continent. It was as a result of an increased amount of evangelistic activity during the middle of the 18th century that numerous conversions occurred. These individuals who interpreted the Scriptures quite literally, and who wished to serve the Lord with full purpose of heart sought church homes in existing denominations. However, it appears that some were not satisfied with the existing organizations of the time, and believing in individual interpretation of conscience and acting upon the precedent set before them in Germany by the founders of the Church of the Brethren, effected an organization of twelve in which one chosen by lot first baptized another, and he in turn baptized the others. It is not recorded who did the first baptizing. The first overseer was Jacob M. Engle. It is thought by some, but it has not been proved, that this Jacob M. Engle had previously been a Mennonite.

Growth of Churches

From this early beginning the new church organization grew and as a result of members moving into new areas and of pioneer expansion, the Gospel went along with them and their Biblical teachings were declared the Church's rules and laws. From Lancaster County, the Church extended into Dauphin, Lebanon, Cumberland and Franklin counties, and on into Canada, Ohio, Indiana, Illinois, Kansas, Oklahoma, and California, as well as other areas.

The religious zeal which characterized the lives of these pioneers was ever present with them. The German Bible served at first as the basis of their Biblical teachings. In any event they taught it as the inspired Word of God. They taught the necessity of the new birth, baptism by trine immersion, separation from the world; they taught that taking up arms, as well as taking oaths and going to law to settle disputes was unscriptural. In their evangelistic zeal, with faith and boldness, they preached the Gospel so that many were brought into the Church.

Present Membership and Territorial Coverage

At present there are about 6,500 members in the United States and Canada. There are 30 bishops, 250 ministers, 53 licensed ministers, 75 workers in home missions, 70 foreign missionaries, and 154 deacons in the denomination.

The Church operates a Rescue and Benevolent Home for the aged, two orphanages, and four schools giving academic high school instruction, two of which also give college work and which are authorized by their states to grant degrees in certain fields. There are 5 mission stations in Africa and 3 in India. There are mission stations in 12 of our cities in the United States and 24 rural mission stations or pastorates.

Beliefs and Practices of the Brethren in Christ

The oldest record, which declares a statement of beliefs and practices of the group, was in possession of the late Charles Baker, Stayner, Ontario. It was written in German and served as a guide for the early members in Canada, who had moved from Pennsylvania. It is a rather difficult two thousand-word article and is dated with the year 1799. In the main, however, it embraces our present creed, as formulated by the Constitution and By-Laws Revision Committee and found in **Constitution — Doctrine — By-Laws and Rituals of the Brethren in Christ Church** accepted at the General Conference in 1937, with final adoption in 1941.

The following articles of faith and doctrine have been declared the guiding principles according to the Constitution and By-Laws named above:

1. That the Holy Scriptures are the inspired Word of God. The authority of the Holy Scriptures is not dependent upon the word of any man or church, but inspired of God, and miraculously preserved;

it constitutes the ultimate authority in truth and right and, therefore, is to be received and obeyed without question. (I Peter 1:21; II Timothy 3:16). Nothing shall be added to the Scriptures either by professed new revelations of the Spirit or by the traditions of men (Gal. 1:8; II Tim. 3:15-17). We recognize the imperative need of the inward illumination of the Holy Spirit. (John 6:45). We recognize the authority of the church to regulate the worship of God and the conduct of its members.

2. That by the original sin of our first parents the human race has been condemned and is controlled by Satan, but through the grace of God, God sent His only begotten Son to be our Mediator, that Jesus Christ, virgin born, has made atonement for our sins by His death, and has redeemed us unto God, as we believe in Him in faith. That Jesus rose from the grave, ascended to the Father, and poured out His Spirit upon His Church. The Church is now commissioned to bear witness of this redemption and is responsible for the preaching of the Gospel among all nations. That our redemption will be finally completed upon the return of Christ.

3. That the New Birth is essential in order that man who is spiritually dead can be reinstated into fellowship with God. Repentance and faith are prerequisites to regeneration. Restitution and confession of sin invariably accompany a genuine repentance. The Holy Spirit gives witness to the believer as he becomes a child of God. Justification restores the sinner into a state of harmony with God.

4. That Sanctification is necessary to complete the Christian's fellowship with God. Deliverance from the carnal nature is received in the experience of Sanctification which is obtained instantaneously and subsequent to the New Birth.

5. That the Christian has nothing of his own; he is merely a steward of what God entrusts unto him. The payment of the tithe is expected of every true Christian, as well as systematic, cheerful and liberal giving from that with which the Lord has blessed him. The aspect of stewardship applies not only to material things; but to time, health, energy, and every phase of living as well.

6. That the Christian shall be non-resistant, not only in respect to warfare, but in everyday social contacts as well. From its beginning the Brethren in Christ Church has strongly emphasized this doctrine. The Christian has a duty and obligation toward world governments in praying for them, paying tribute, being subject to them, and in honoring them; beyond this, he must refuse without violence to do anything contrary to God's law.

7. That the Christian should separate from the world for the following reasons:

- a. The Lord explicitly requires it.
- b. God's children enjoy a transferred citizenship.
- c. The Lord's service is so exacting that it requires all our energy and time.
- d. Separation insures the safety of heavenly travellers.
- e. Separation for His glory affords joy, contentment, and satisfaction.
- f. Nonconformity not only implies separation from the world, but also definite separation unto Christ.

Separation affects every phase of life; especially speech. We should carefully avoid slang, coarse and worldly expressions. The use of civil oaths is avoided, the term "I affirm" being used instead when testifying in legal proceedings.

Separation also applies to dress. Christians should be attired in modest apparel. The Brethren in Christ Church has set forth a uniform intended to safeguard against demoralizing effects of changing worldly fashions.

Christians should be careful to avoid improper affiliations in business dealings and associations.

Since the use of tobacco is condemned according to God's Word (II Cor. 7:1) the cultivation and traffic in tobacco should be abandoned.

Membership in secret oathbound societies, lodges, clubs, and college fraternities should be avoided.

8. The distinctive garb of the Brethren in Christ is considered of value in several ways:

- a. It preserves scriptural principles as clearly taught.
- b. It prevents drifting into worldly and degrading fashions.
- c. It presents a testimony for Christ.
- d. It provides a protection for both the individual and the Church.

9. That baptism is essential, that it is to be by trine immersion. Its significance — the burial of the old life and the resurrection of the new — indicates immersion.

10. That the observance of the Lord's Supper is one of the most sacred ordinances of the Church. It stands for (a) Commemoration, (b) the Communion, and (c) Covenant.

11. That the practice of the washing of the saints' feet shall be observed in obedience to the command of Jesus.

12. That the wearing of the prayer veiling for the sisters shall be considered essential in observance of I Corinthians 11:11-34.

13. That the practice of the greeting by means of the Holy Kiss shall be considered essential in obedience to God's Word.

14. That the privilege of divine healing shall be appropriated by all in respect to God's Word.

15. That marriage is a divine institution, and that the Word of God is the fundamental authority as to its import, purpose and obligation. Divorce and remarriage while the former companion lives, constitutes adultery, both on the part of the divorcee and the one whom he or she marries.

16. That the public dedication of children shall be considered a sacred privilege of godly parents.

These tenets declare the specific doctrinal teachings of the Church. The mode of baptism and its significance, the fact of the new birth, or regeneration, the idea of non-resistance and refusal to bear arms, the celebration of the Lord's Supper, the prayer veiling, and the washing of the saints' feet have been practiced from the beginning. It is quite evident that the founders of this Church were not what we would say in the truest sense "protestant." They were rather non-Catholic, that is non-Roman Catholic. The religious persecution which had been their heritage came from the tyrannical state churches of the first century of Reformation. Hence it was not church dogma nor influences of ancient church tradition which called forth their spiritual loyalty, but rather a simple, direct faith in God as understood from the Bible and as it had been received by their generation. It was this transforming faith, which made new crea-

tures of men, which became the bulwark for their teachings. Influencing their interpretation of the Scriptures were practices of the Mennonites, the Dunkards (or Church of the Brethren), the Moravian Brethren, and the Quakers.

With the changes of time, customs, and conveniences adaptations became necessary in the Church. Thus, when the homes of the believers became too small to accommodate the services some felt that church meetinghouses should be built. This caused differences of opinion, and as a result in 1855 a more liberal group started an organization known as the United Zion's Children. In 1843 another small group had separated itself because of so-called worldliness in the main body. This small group was known as Yorkers and has never increased in membership to any considerable degree. Today the United Zion's Children, also called Brinsers, participate to a limited extent in the Brethren in Christ Church activities. Many of their young people attended Messiah Bible College and several of their missionaries are laboring under the Brethren in Christ Foreign Mission Board. Series of merger meetings are held regularly in order to provide means of fellowship for the two groups.

Other circumstances also produced changes within the Church. As a result of the westward pioneer movement and sporadic revivals in various church areas in 1870 interest developed into zeal for mission work in the Church. These missionary activities became Church-wide. In 1871 Conference decided to receive contributions for a general Missionary Fund. This was the beginning of home mission work. In 1894 the first offerings were received for foreign mission work. The first missionaries to leave for abroad were sent to Africa in 1897.

In response to a call of the times and to meet the need of better Bible training and understanding of Church activities the Sunday school has gradually become a vital part of our Church program. At first the Sunday school was looked upon as an innovation, but at present it is considered "the spearhead of the church in the community." The progress of the Sunday school from 1875 to the present has been tremendous.

Another issue which became one of paramount importance in the Church, and one which almost caused a serious split in the main body, was the question of sanctification. About 1880, as a result of a spiritual awakening, some believers in Kansas took a very fanatical approach in regard to the interpretation of the sanctified life. They felt that many in the Church were too cold and formal and were not truly sanctified unless they demonstrated their emotions very freely. Many bitter discussions accompanied this conflict. The teachings regarding sanctification gradually spread throughout the Church. This scriptural teaching on sanctification has become one of the characteristic doctrines of this church body. As early as 1886 it became a General Conference issue. Again in

1898 a question on the same subject provoked the following answer from a committee:

That on account of diversity of feelings, opinions, and even of experiences in connection with this subject, as evidenced by the discussion, the different elements be kept under control by largeness of love, and much forbearance, according to Ephesians 4:1-3 and 31-32.¹

Eventually by a careful handling of the issue the Church was saved from being divided again. The result has been that the Church has definitely stated her belief in the doctrine and made the teaching of sanctification a part of her doctrinal statement. The term, second definite work, was carefully avoided and this helped to make for unity.

A few other changes, more or less important, should be mentioned. In reference to baptism, it became a matter of district decision as to whether baptism in a tank could be substituted for baptism in a stream, if the latter appeared impractical. In regard to baptism for individuals not desiring church membership, there is no full accord throughout the Church. Infant baptism has always been held to be unscriptural.

At first the ministry was voluntary. In general the Church has looked with disfavor upon salaried pastorates, but in most cases where there is a pastor, there is at least partial support. At first the call of the Church was the only call a person could recognize for the ministry. In 1896 ordination was declared permissible for those who claimed a call to the ministry from the Lord. Careful examination of all ministers is required. At present prospective ministers may obtain a license, and they are then carefully examined.

The Brethren in Christ Church has not produced any great artists, lawyers, or men of letters. This is probably due to the fact that until recent years the cultural aspects of life have been little emphasized and have rather been discouraged. The purpose of the first school, Messiah Bible School and Missionary Training Home, founded in 1909, was to prepare ministers and missionaries. However, our philosophy of education at present embraces the entire life. We propose not primarily to produce outstanding geniuses in the arts and sciences, but rather to train the complete man to serve to the fullest extent according to his God-given capacities.

In addition to the educational emphasis of the Church schools and the Sunday schools, mention should be made of the work of the young people's societies, the vacation Bible schools, youth conferences, and camp meetings. Those all indicate an interest in the young men and young women of the Church, through

¹ A. W. Climenhaga, *History of the Brethren in Christ Church*, p. 297.

whom much of tomorrow's work is already being initiated. This interest is especially being developed by the Board for Young People's Work.

One of the evidences of the progress being made in the field of cultural development is the increased use of the medium of sacred a cappella music. During the past twenty-five years one of the major emphases in the Church schools has been the expression in Christian singing. The Grantham Oratorio Society has been a crowning achievement in this field.

EVIDENCES OF CULTURAL CHANGE AMONG THE AMISH

John A. Hostetler

The content of any culture can be analyzed in several ways, but basically the substance of a culture is nothing more than a society's way of meeting its basic needs, and the traditions and customs resulting from this process. These needs appear to be few and simple. They are fulfilled by the biological, social, and psychic drives of the individual and the group.¹ The biological needs of man derive from some of his physical attributes, his social needs arise from the habits of his group life; and the psychic needs are of major importance in keeping individuals within a society reasonably contented and well adjusted to each other.

Cultural change is a broad term. The problem posed by this concept is how the culture traits and patterns of a people become modified and diffused. In anthropology the concept used to describe the phenomenon of culture change due to culture contact is **acculturation**, in sociology the corresponding term is **assimilation**, and in biology a similar phenomenon is called **amalgamation**. To comprehend cultural change it is necessary to have some criteria or devices for the measurement of cultural trends. Changes in and the diffusion of material culture traits, such as in technology, architecture, decoration, and dress can be measured with least difficulty. It is much more difficult, on the other hand, to measure the more elusive and intangible aspects of culture, such as changes in ideas, notions of authority, basic attitudes, and the doubts, fears and hopes of a people.

The concept of culture change as applied to the Amish in North America has never been seriously studied. There have been several studies of the economic and social aspects of local contemporary Amish communities,² but there has never been projected a serious search to determine the extent and direction of Amish acculturation, interpreted as a part of the broadstream of the changing American environment. Such a task would be a most stimulating and fruitful study for understanding the principles of cultural change in general. The Amish constitute an unusual laboratory for the social scientist desiring to study the social organization and culture of contemporary folk societies.³ The uniqueness of the Amish to the student of society is the opportunity to observe first-hand a contemporary folk culture. One social scientist recently put it this way: "The Amish are like an archeological find . . . except that (they) are still in our midst . . ." ⁴ It is as though the Swiss culture of four centuries ago had been frozen and preserved to the present day.

In the present discussion we can do no more than briefly note some of the past and current changes and perhaps predict some future ones. The perspective of history is, of course, an absolute essential for the study of culture change. So let us examine the character of this essentially American sectarian movement from its European beginning.

It has been suggested by sociologists of religion that most religious and many sectarian movements follow a series of successive steps, or let us say, a natural-historical cycle from the time of their origin to their final destination. These steps are, according to Wach, (1) the prophet or reformer and his disciples; (2) the brotherhood, which survives the death of the founder, the members of which then formulate the basic policies of the ongoing movement; (3) the ecclesiastical or institutionalized church; and finally (4) a protesting or dissenting group.⁵

In applying this conceptual scheme to the Amish one notices considerable deviation from the norm. In the first place Jacob Ammann himself was neither a prophet nor a reformer. He claimed no special revelation from God. Out of his program came no profound, fresh, or new experience, so characteristic of most sectarian origins. Neither was he an organizer, and we know nothing of his close associates and disciples. His emphasis was a sharp protest, to be sure, but it is becoming increasingly evident from historical research that his dissatisfaction and withdrawal from the main body of Swiss Mennonites was not on essential points of doctrine, but was rather a result of hasty and rather ruthless decisions in the midst of personality clashes.⁶ His chief contribution to the outflow of the Amish culture was his emphasis on the old as sacred and his insistence on the *Meidung* (the ban). Even today the Amish themselves do not regard Ammann as a great spiritual leader. Nor do they regard him as the founder of a sect. Shem and David Zook said he was "but a defender of that which had existed for many years."⁷

This leads us to the second step. Nothing historically crucial to the Amish movement seems to have happened after Ammann's death, at least nothing is recorded or even persists in oral tradition. His death brought no new problems of group survival. There was no need for a reinterpretation of his program, and there is no record of outstanding associates who championed his cause. This is just another way of saying that the Amish movement in Ammann's day and thereafter retained essentially the principles of the Swiss Brethren, from whom the Amish derive. Actually there was no new movement, only an emphasis on strictness of discipline. The cardinal principles of the peaceful Anabaptists were perpetuated, so that today we have them among the Amish in but slightly modified form; here they still repose as external fossil forms of a former dynamic religious movement, to which

are attached a strong sense of reverence to ideals of men like Menno Simons and Conrad Grebel.

Certainly Amish religious organization has never reached the stage of an ecclesiastical body as have most other religious groups. The Amish have not even developed a "church" in the ecclesiastical sense. They have not consciously systematized their doctrine; nor do they engage in apologetics or polemics; and their tradition is transmitted largely by oral communication. Yet in certain respects the Amish church is an established formal institution, with standardization of religious exercises. The strength of the folkways and mores is highly significant. Their procedure of worship has become clearly ritualized. The Old Order, more than any other Amish group, represents this stage of institutional religion. Yet, from the standpoint of administration, their church is decentralized and strikingly unlike the typical denomination.

A highly institutionalized religion has always inherent in it the dangers of decay and apostasy, which in turn elicits protests from its constituents. This has been repeatedly the case in Amish church life in America. There have been more dissenting groups from the Old Order Amish, both on the local and national level, than anyone has yet counted.

There have been three outstanding movements away from the Old Order Amish in the last hundred years. (1) The Amish Mennonite or "Church Amish," consisting of an estimated fifteen thousand members, gradually separated from the Old Order, and their three district conferences have merged with the Mennonite Church. (2) The Conservative Amish Mennonites, representing also widely scattered local congregations, organized a separate conference in 1910 which now claims twenty-four congregations. (3) The "Beachy" or "Burkholder" Amish, as they are called locally, is the most recent movement from the Old Order; although not organized into a conference they number about eighteen congregations. In addition to these general movements there have been many other types of protests and sub-divisions evolving from the old line Amish; they are, in fact, too numerous to even list in this brief discussion.

It is a well known fact that many Amish children do not remain with the church of their parents, and leaders of the Old Order church acknowledge that there is a tendency for the young people to join more progressive groups. The extent to which this has taken place and the proportion leaving the Amish church has never been adequately studied. A study of one Old Order group among the five in Mifflin County, Pennsylvania, reveals some interesting results.⁸

The church affiliation of 374 persons of 70 marriages was ascertained. These 70 marriages constitute the entire (House Amish Speicher) church membership. Of the offspring of these mar-

riages, 37.4 per cent were found to belong to the church of their parents; 31.8 per cent were under 16 years of age and thus too young to become church members; and 30.8 per cent were not affiliated with the parental group. Thus, roughly one-third of the offspring joined the church of their parents, one-third joined other churches, and one-third were not old enough to join the church. (Table I).

Of the 30.8 per cent (115) who joined other churches, 44.3 per cent joined the Mennonite Church; 24.4 per cent joined the Conservative Amish Mennonite Church; 13.9 per cent joined other Amish churches; 7.8 per cent were members of "English" churches; and 9.6 per cent had no church affiliation at the time of the survey. Only 7 persons had joined Amish churches more "strict" than the parent church (Table II).

Whether this proportion of membership loss is typical of the Old Order Amish throughout the United States may be questioned. It would not be true of "stricter" Amish churches in Mifflin County. While the Speicher church has lost a rather large proportion of members and potential members (30.8 per cent), it nevertheless still has the hope of winning the younger children. Entire families sometimes leave the church to join another, but the most frequent age group to leave are the unmarried young people. It would be helpful to know the proportion of persons who were married at the time of their withdrawal from the church, and also what proportion were members of the church before withdrawing, but unfortunately these data have not as yet been secured.

In the same part of this county there are nine Amish and Mennonite groups which may be stratified in the order of the conservatism of their beliefs and practices. An hypothesis may be suggested that the loss of membership is proportionate to the degree of religious conservatism. The most conservative group has the least contact with outside groups and loses the least members. The social distance between it and the other Amish churches is greater than between any other Amish churches. Among the five Old Order Amish groups in Mifflin County the greater the extent of assimilation of a culture, the greater is the rate of assimilation. It has also been observed that members who leave the most orthodox group (Nebraska Amish) do not join the group most nearly like it, but go completely "English."

In some respects there is actually little difference between the Amish and the American rural population, particularly in the economic and technological aspects of the culture. Observe, for example, a prosperous Midwestern Amish farmstead. For illustrative purposes say it is the Jake Bontrager home near Kalona, Iowa. The farm is equipped with neither electric lights, rubber tired farm implements, nor a telephone; and by avoiding them Bontrager abides by the absolute line of the church discipline. But he does

have a propane gas installation on his farm. His wife uses the latest style kitchen range, a gas burning refrigerator, and an automatic gas water heater with a gasoline engine to keep up water pressure throughout the house. Upstairs is a fully equipped bathroom with toilet, lavatory, and shower. The kitchen contains the latest style sink and work table. But the lighting in the house is, of course, by kerosene lamps and gasoline lanterns. In the barn is a milking machine run by a gasoline engine. He owns no car, but his Amish neighbor who joined the Mennonites lives only a hundred yards from his house and is on call day or night to do any driving for Jake whenever necessary. Although Bontrager is Amish in letter, he is a long way from the old Amish tradition in spirit and practice. This illustrates how the old practices are breaking down under the pressure of modern technology and social mobility.

The economic life of the Amish has changed more than their social and religious life. Their contacts with the non-Amish world are in the area of economic life, rather than in social or religious life. It has also been found from ethnological studies that the religious beliefs and practices of a people usually change more gradually than any other phase of their culture. While social change may be more gradual among the Amish than in society at large, there are nevertheless significant changes affecting their way of life. The greatest single factor responsible for this change is undoubtedly their increasing contacts with the outside world, especially those resulting from technological and economic changes.

Geographically the Amish are not isolated from non-Amish society. They are surrounded everywhere by "English" neighbors and there are few if any ecologically solid Amish districts where all the farms in a local district are owned or operated by only Amish people. The typical Amish family is moreover almost entirely dependent on outside agencies for marketing its farm products and also for obtaining needed consumption goods and services. The milk from the farm is collected each week-day by truck; eggs, produce, and livestock are transported to market by commercial firms; and bread and grocery trucks deliver goods to many Amish farms on a regular schedule.

The church-approved form of transportation is still the horse and buggy, although there is evidence that the system is beginning to break down. Perhaps the most notable change in transportation is the use of rubber-tired tractors for road purposes among some Amish groups. Members owning tractors have found it more convenient and time-saving to drive to town with the tractor in "fifth gear" than to hitch up the horse and buggy. Tractors are also used occasionally to make a quick trip to a neighbor; with a rubber-tired trailer they are used to transport farm products. In some localities tractors have almost entirely displaced draft

horses, but a driving horse or two are kept for Sunday transportation. Some Amishmen feel that the horse and buggy system is doomed. A Mifflin County Amishman who favors the ownership of automobiles said: "It won't be long until some change will have to be made. When the youngsters grow up they will not understand why horses must be used on Sunday, when rubber-tired tractors can be used during the week."

Distinction between the use and ownership of an automobile is carefully observed in all Old Order communities. The Amish have demonstrated their readiness to use the services of an automobile and they are, of course, willing to pay for this service. Automobiles with drivers are frequently hired for trips to town, to neighboring communities, and even for distant visits to other states. In some communities there is a Mennonite taxi driver who provides this service for the Amish.

The Amish community is not now as self-sufficient as formerly. The use of automobiles and telephones, although not owned by the Amish, increases their contact with the outside world. Isolation is becoming increasingly difficult and the pressure to conform is correspondingly greater. What ultimate effect the influence of technology will have on the organization of Amish life will be interesting to observe.

It has long been supposed and either stated or implied in writing that the Amish have larger families than non-Amish people. Few data have been collected on this problem, however. In Mifflin County in 1950 the mean of 70 "completed" families was 7.3 children per family.⁹ In a nearby Central Pennsylvania non-Amish rural-farm community, 82 families had an average of 5.5 children per family, making a difference of 1.8 children per family in favor of the Amish (Table III). The Mifflin County Amish figure compares favorable with the findings of Professor Maurice A. Mook of the Pennsylvania State College in his study of the Amish community at Atlantic, Crawford County, Pennsylvania, in September 1950. Here seven completed families out of a total community of 25 families had an average of 7.4 children per family.

The changes in Amish family size by generations have never been seriously studied. Also there is yet little material to which one can compare family sizes in various communities. The size of the Amish family today is apparently approximately the same as two and three generations ago. Three generations of children born to 22 families in Mifflin County were compared.¹⁰ The heads of the 22 families were asked to give the number of children born in their own family, in their father's family, and in their grandfather's family. The differences shown seem incidental and do not show any tendency toward smaller families.

The problem of finding land for more farms is a difficult one

for most Amish communities. The religion requires that young men and women remain on farms, which means that land holdings must constantly be expanded. This becomes a religious problem for the leaders, for young people are more severely tempted, when land is scarce and expensive, to take up other occupations as a means of their livelihood. Either the rate of reproduction will need to adjust to the available land supply, or there must be outward expansion or migration from the community. This has been an important factor leading to the establishment of new Amish settlements.

The shortage of land may also be a contributing reason for the loss of Old Order Amish church membership. When land prices are high and opportunities for farming are limited, young people tend to join the more progressive churches which permit their members to pursue occupations other than farming.

Another serious factor affecting the loss of members and potential members is the changing attitude toward the "Ordnung" of the Old Order churches who hold to a strict interpretation of non-conformity. Some of the old customs, particularly the restrictions on modern technological conveniences, are being questioned by younger members of the community. Many of the older people have also in fact become more lenient in such practices as the use of a neighbor's automobile or telephone. This questioning of the distinction between the use as against the ownership of a modern device is doubtless a portent of future cultural adaptation. Some young people find it difficult to understand why one is permitted to ride in, but neither drive nor own, an automobile; or why one may borrow the use of, but not own a telephone. They are beginning to increasingly question the logic of their church leaders in such matters.

Also the Amish conscientious conflict with the public school system is a problem by no means settled. Opposition to the public school is based on several factors, chief among them being their desire to isolate their children from secular influences. At least eleven parochial schools are sponsored by the Amish in various communities, in addition to their cooperating jointly with Mennonite schools in several places. Whether this interest in church-supported elementary schools will lead to interest in advanced education remains to be seen, but there is no such indication at present.

Anthropologists tell us that all societies have some form of fine art. There is probably no phase of Amish life that is so little known as this phase. Several recent writers have stated that the Amish are devoid of any decorative art. For example, one author says that "the Amish have no activities which can be classified as folk arts . . . no handicrafts are practiced."¹¹ This is not the case, for the Amish have folk games, music, and a rich variety of decorative handicrafts.

Some Amish art is unmistakably a part of the "Pennsylvania Dutch" folk art culture complex. To distinguish it from the latter would be a tedious and difficult task. Characteristically "Dutch" motifs, such as the dove, lily, tulip, tree of paradise, and rose, formerly flourished among most provincial Pennsylvania German sects. It is significant, however, that this art is becoming extinct among the present-day Amish. Old Amish family records and illuminated verse are evidences of "Dutch" decorative motifs with considerable embellishment. Amish religion, the chief integrating force in Amish culture, has not succeeded in thwarting love of the beautiful. There are traces of a former richer interest in decorative designs, but the energizing spirit which produced Amish art of a century ago is almost wholly lacking today. Designs currently being produced in needle craft and furniture decoration are modified forms which largely lack traditional Dutch motifs. Investigation of this phase of Amish culture may yet prove fruitful from the standpoint of culture change analysis.¹²

It is difficult to summarize cultural change among any people, and it is particularly dangerous to generalize in the Amish instance until more local cultures have been studied sufficiently to validate generalizations. Another handicap always potentially present, of course, is the possibility of bias on the part of the student, particularly when the background of the investigator is either Amish or Mennonite. There are, however, certain hypotheses that one may postulate on the basis of evidence at hand to date. It seems quite likely that the larger the community, the slower will be found its response to cultural change. Small communities, particularly those located at considerable distance from other communities, are subjected to the pressure of conformity to the surrounding culture to a much greater degree than larger communities. Cultural change has proceeded farther in small mid-western communities than it has in the larger, older, and well-established Pennsylvania communities. The rate of cultural change also seems to be more rapid in those communities where considerable assimilation has already occurred.

In conclusion, it may not be amiss to point out that the average Amishman enjoys his life and his family seems a happy one. However strict and stiff his culture may seem to us, it would be a mistake to think that he is a slave to an unhappy fate. His security is probably better than he could find anywhere else. Children born into his home are well fed, well clothed, and well housed. He is his own boss; he has no fear of losing his job, nor does he worry about bread for his wife and his children. Whatever we may prophesy concerning the future of the Amish, they have already abundantly demonstrated their ability to survive both European persecutions and the forces of industrial, agricultural, and commercial revolutions in the New World. So long as their needs

continue to be simple, their culture and present social organization will be a changing one, however, as it is now, and as it always has been.

Table I Religious Affiliation of HAS Amish Offspring*

Affiliation	Number	Per Cent
HAS Church	140	37.4
Children not old enough to join	119	31.8
Not affiliated with HAS	115	30.8
Total	374	100.0

*The 374 persons were of the offspring of 70 Amish families, constituting all of the HAS (House Amish Speicher) church in Mifflin County, Pa., as of September 1950. Source: John A. Hostetler, *Amish Family Life in Mifflin County*, M. S. Thesis on Rural Sociology 1951, The Pennsylvania State College, State College, Pa.

Table II. Religious Affiliation of HAS Offspring Who Did Not Join the HAS Church

Affiliation	Number	Per Cent
Mennonite Church	51	44.3
Allensville 33		
Belleville 6		
Outside of the County 12		
Conservative Amish Mennonite	28	24.4
Locust Grove 27		
Outside the county 1		
Other Amish Churches	16	13.9
Renno 6		
Byler 1		
Outside the County 9		
"English" churches (Non-Amish and non-Mennonite)	9	7.8
No Church Affiliation	11	9.6
Total	115	100.0

Source: *Ibid.*

Table III. Comparison of the Number of Children Ever Born to Mifflin County Amish and Rural-Farm Non-Amish Completed Families*

Number of Children	Number of Families		Per Cent of Families	
	Amish	Non-Amish	Amish	Non-Amish
0	3	8	4.3	9.8
1	2	7	2.9	8.5
2	3	4	4.3	4.9
3	2	5	2.9	6.1
4	5	7	7.2	8.5

Number of Children	Number of Families Amish	Number of Families Non-Amish	Per Cent of Families Amish	Per Cent of Families Non-Amish
5	4	11	5.7	13.4
6	10	8	14.1	9.8
7	7	7	10.0	8.5
8	7	5	10.0	6.1
9	5	4	7.2	4.9
10	11	9	15.7	11.0
11	4	5	5.7	6.1
12	1	1	1.4	1.2
13	3	0	4.3	.0
14	2	1	2.9	1.2
15	0	0	.0	.0
16	1	0	1.4	.0
	70	82	100.0	100.0

*The Amish data were taken from schedules and two Amish genealogies. Rural-farm non-Amish family sizes were computed from schedules used by the Department of Agricultural Economics and Rural Sociology of the Pennsylvania State College in a Community survey in Centre County at Howard, Pa., in 1949. A "completed" family means the number of offspring born into a single monogamous marriage during the child bearing period of the wife, 14-44 years. Adoptions were not included. Source: *Ibid.*

FOOTNOTES

1. Ralph Linton, *The Study of Man* (New York, 1936), p. 394.
2. For a list of reliable studies of local Amish settlements see the author's *Annotated Bibliography on the Amish* (Scottsdale, Pa., 1951), p. 98. D. Paul Miller's M. A. thesis, *Amish Acculturation* (University of Nebraska, 1950), is the only sociological treatment of this subject to date. It deals specifically with the Amish in Kansas.
3. For an examination of the "folk society" concept the reader is referred to an excellent article by Robert Redfield, "The Folk Society," *American Journal of Sociology*, Vol. 52 (January 1947).
4. Meyer F. Nimkoff, *The Family* (Boston, 1947), p. 254.
5. Joachim Wach, *Sociology of Religion* (Chicago, 1944), pp. 130-173.
6. Milton Gascho, "The Amish Division of 1693-1697 in Switzerland and Alsace," *The Mennonite Quarterly Review* XI (October, 1937), pp. 235-266. See also the Editorial in the same issue.
7. Shem and David Zook, a letter published in *The Register of Pennsylvania* VII (March 12, 1831), p. 162. The letter was dated November 26, 1930.
8. John A. Hostetler, *The Amish Family in Mifflin County* (Pennsylvania State College, M. S. thesis in Rural Sociology, 1951).
9. *Ibid.*
10. *Ibid.* p. 212.
11. Charles S. Rice and John B. Shenk, *Meet the Amish* (New Brunswick, 1947), p. 7.
12. For a more substantial discussion of Amish art see Hostetler, *op. cit.* pp. 117-122.

CREATIVE WRITING IN MENNONITE SCHOOLS AND COLLEGES

Naomi Brenneman

A book by John Livingston Lowes, *The Road to Xanadu*, representing the most lively and intriguing excursion into scholarship ever to come to my attention, sets down its purpose as a venture into the creative writer's imagination, the particular creative mind being Coleridge's. Today I must envy Mr. Lowe's wealth of source material at hand. Would time and resources permit me to lower my thirsty bucket into our little wells of student creative work, who knows what magic stuff might come dripping up! As it is, I must satisfy myself with a few cupfuls left standing on our respective academic tables after most of the guests have already left the feast.

Some seer back in the last decades of the nineteenth century or the first years of the twentieth should have sensed the unfathomable ways of program committee minds of some fifty-odd years later and have jealously filed away the precious effusions for just such a time as this. Old annuals and other college publications tease the researcher with the few chosen bits to find their way into print. What is the rest of the story? Or perhaps some of us whose teaching experience stretches back into the uncertain years recall a paper written for a freshman composition class. We praised the student for his superior piece of writing, gave him an A, and then let this bit of fineness vanish into the years. Or some young dreamer might have timidly slipped his brain child under our eyes for an after-class approval. Perhaps we were impressed—sometimes we were not—we encouraged him to try again; but to us now it is hardly a memory.

Through the helpful cooperation of the English staff from our Mennonite schools, however, it is possible to set down a partial report on creative writing as we find it today, with a mere hint at what it has been earlier, and with recommendations for the future. The report is based on data from class, extra-curricular, and individual effort. Out of nine schools contacted six have responded, but only three with helpful sample material. The findings, specifically, are based on responses from Goshen, Eastern Mennonite, Bethel, Tabor, Freeman, and Bluffton.

The term **creative writing** is in itself definitely relative, possibly holding different shades of meaning to staff members reporting. All writing is in a sense creative; even the research paper, to be effective, requires creative thinking, organization, and even writing in so far as clarity and vividness contribute to its communication. The term, however, we might agree, suggests going beyond

the academically formal writing into a more personal response to experience, into a more sensitive response to just the right word or phrase, and toward a more imaginative and spiritual awareness of experience transcending the fact.

Students registering for a course in creative writing are not always clear as to the difference between a creative and an advanced composition class. The two have a great deal in common, the former specializing in the creative aspect and the latter possibly including it but not necessarily stressing it.

Three of the six schools listed above offer a semester course under the caption **Creative Writing**; two offer a course captioned **Advanced Composition** but given, in part, to creative writing; four report a definite emphasis towards the creative in freshman composition courses, one indicating "some" and another a "limited" attention to the creative; two schools offer courses in journalism.

In three schools, according to replies, creative work of some kind frequently is printed in the college paper; in the other three writing only occasionally appears. One college annual publishes creative material frequently,¹ three occasionally, and two not at all. Three colleges mention student publication in church papers but two add that it is "seldom." Some of these products are class inspired, others originally written for an extra-curricular activity, and still others individually contributed.

From Eastern Mennonite College have been forwarded to me copies of **Beams of Light**, **Words of Cheer**, and **Youth's Christian Companion**, all including stories and poems written for the different age groups by students in composition classes. Returns indicate that other schools carry on similar projects for the church but as far as my information extends I cannot report how much has been done.

Contests have stimulated some writing, most of it of a local nature. Four schools mention literary society contests featuring essays, short stories, and poetry as occasionally a feature. One school, however, reports as of the past, literary societies now being defunct on the campus, where, in a limited manner, competition continues through the college paper. Oratorical contests, especially on peace, are traditional on at least three campuses, with Goshen College winning an enviable record in the state. Bethel College mentions a Mennonite Contribution contest but no details are given.

Apparently unique among Mennonite colleges is the Eastern Mennonite College Scriblerus Society, an extra-curricular organization for students interested in creative writing. The description is here quoted:

... The size of the group varies; usually the membership is around twenty. New members are chosen each year by vote of the group on the basis of sample compositions pre-

¹The Maple Leaf, Goshen College.

sented by candidates for membership. The group meets informally once a month to read compositions and to criticize. Productions are usually poetry and essay. In poetry free verse is more popular than traditional patterns. Poetry is predominantly serious; essays vary. To facilitate reading and criticism productions are duplicated and distributed at each meeting.²

Eight typewritten pages of poetry and sketches were enclosed as samples of creditable work done.

With something of a similar purpose there has functioned on the Goshen campus at different times but in an unorganized fashion a poetry group, these kindred spirits meeting at irregular intervals, whenever, so it seems, contributions accumulated ripe for reading and discussion of the group. At present budding poets are going their separate ways, but fortunately some of the contributions of past years have been preserved for the appreciative to evaluate.

It is surprising to learn how many students write poetry solely for self expression. As returns from the campuses indicate, a very small part of this verse finds its way to a teacher's desk. During a poetry contest sponsored by the student paper on the Bluffton campus several years ago I was amazed not only at the quality that came into my hands but at who wrote it. All schools reported that in a limited way they have knowledge of these hidden writers. Since the teacher has little opportunity to find out who they are except as an aspirant comes out of hiding to seek the criticism of the teacher, most of them go through college undiscovered. Replies indicate that at the most such a student emerges for direction about once a month; others reply that rarely does he make himself known.

On classification of general student interest in poetry four schools called it fair, one slight, and one made no comment. The lyric predominates, with almost equal experiment in free verse and conventional patterns, although several campuses mentioned a special interest in free verse.

Religious experience and belief and appreciation of nature are the most frequently treated themes; peace, war, and college life and loyalties come next. A few titles will suggest the trend: Prayer; Heaven's Thanksgiving; My God, I Thank Thee; Good Friday; Benediction; Infinity; Trinity; Christmas Bells; Where Dweldest Thou; Lift Thine Eyes; Autumn; Credo for October; Winter; Snow; Summer Rain; Ode to Spring; Lilacs; Fog Fantasy; If There Were Peace; War; A Prayer for France; A Friendship; Alma Mater Pledge Song; Chapel; College Ivy; The Campus; I Wandered Over the Campus. Religious verse is for the most part in devotional mood; nature poems express sensitivity to change of seasons, to movement, light, sound, and color, and often are written in rhapsodic mood; poems

²Quoted from Miss A. Grace Wenger, sponsor.

on war and peace naturally involve ethical and Christian problems and express strong convictions; campus themes are sometimes nostalgic, always expressive of deep loyalty. Comment from every campus is that verse is predominantly serious.

There is a body of lighter verse, sometimes humorous; but it represents a small part of the whole. Titles run like this: **I Like Room-mates; Reaction to Tests; That Old Blue Book of Mine; Jolly Mr. Snowman; Slippin' and Slidin'.**

It becomes apparent that the greater portion of this college verse is extra-curricular, only one school reporting that about three-fourths has been done in class. Others indicate that a small part or none is a class product.

Prose forms, as is to be expected on any campus, are more generally practiced. Listings in the order of mention are orations, sermons, essays, editorials, and features. Themes most frequently treated are Christian experience, Mennonite doctrine, particularly peace and the Christian youth's attitude towards war; other social and world problems; college life and issues; and nature. One must say again that writing follows a serious vein, although features tend to be written in light mood.

Different from verse, prose comes largely within the class program. Orations, however, are often extra-curricular; and where there is no journalism course offered, editorials and features are linked up quite completely with the school paper.

Among other types the short story and Mennonite biography are favorites. The short story has already been mentioned in connection with church papers for children and young people. Skits are given but slight mention; one school calls attention to some excellent work in autobiography in freshmen composition classes. Bluffton lists the only excursion into drama.

Recently my attention has been called to exceptionally fine creative work in the Elementary Education departments of several of our colleges. Students have written delightful stories and poems for children, some of them making children's books, little masterpieces carrying a theme correlating writing and artistry in color into a harmony of loveliness. I leave this field for some one professionally qualified to treat it adequately.

An over-view of creative work in Mennonite schools in so far as reports sent to me indicate, discloses that the range of subject matter is limited, that the tone tends to be serious, and that the product reveals religious nurture, quite often Mennonite in emphasis. There are exceptions, one school calling attention to secular themes and others mentioning them. The exceptional student, however, cannot be so easily classified; here there is a much greater range of theme and mood. The love theme must be included here.

All in all, one must say that our representative students find expression difficult. Excepting again the more gifted ones, the teacher

struggles with students whose style is indirect, labored, homely, trite, and colorless, and whose approach, according to replies, is unimaginative and immature. One staff member writes that when it comes to imagination and vitalization their students freeze; another comments that their English product is meagre and that there is a definite lack of knowledge of how to write well. These staff members regret that they have no advanced courses in writing in their schools; yet the others indicate as well that the general student's background makes it difficult for him to feel at home in any writing field.

Comparison with art and music brings out significant findings. As one might expect, Mennonite love of music expresses itself in student interest. In interest five colleges rank music above creative writing, the fifth school reporting that interest in music and writing are the same. Two rank interest in art above writing, one ranks it lower, and three say it is on the same level. On the student's ability three list writing below music and two lower than art. Five agree that writing receives less stress in the curriculum than music and three that it is less stressed than art.

Is the English staff on our Mennonite campuses satisfied that the creative writing program is large enough and sufficiently effective? The pure and unadulterated no's fired back at this question are eloquent. As for prospects for improvement two report plans for improvement, one anticipating a new creative writing course and another the enlargement of the English staff to make room for the development of new approaches in writing. Others, although they are aware of the need, know of no immediate change in the course offerings.

Even while we consider these reports representing writing conditions on six of our Mennonite campuses as seen through the eyes of some of the English staff, let us bear in mind that for lack of extensive data this report is incomplete and possibly on some points inaccurate. Aware of this incompleteness, we might think of this survey as merely opening the question and calling attention to the advisability of a more thorough and accurate study at some future date. The limitation of data, however, as well as positive knowledge leads to a number of conclusions.

1. Our attention is called to the need for an adequate filing system on every campus. If each college, even the school confessing little advancement, had preserved over a period of years representative students products, response could have been based on a study of abundant materials at hand. The greater value, however, would lie in its being a reservoir of source material for studies of many sorts; for example, we might consider its incalculable value in the study of Mennonite culture, let alone its having a nucleus of truly creative art important for its own sake. Further, it would serve as a stimulus to the student to produce his best work if he knew

it would possibly be preserved in the college files. One college, I have just learned, has already been filing a portion of these papers.

2. One school suggests that a collection of the best from our campuses be made and published together. This possibility rests upon first making an adequate collection on individual campuses; otherwise representation would be, at best, a lopsided one.

3. Comments on the inadequate writing habits of the average student on our campuses suggest that on the whole the student needs to be drawn out to a fuller understanding of experience through writing. It is not only the talented student who should be considered in the problem of creative writing; rather, it is every student's potentiality for creative expression that makes the question inclusive.

The average student's handicap is not wholly one of writing skills, although his poverty in this direction is in itself a serious one. It is partly a problem of inhibition, of self-conscious embarrassment; he cannot let go. One staff member suggests that this inability frequently is tied up with inexperience in reading and understanding great literature; he has never realized the implications of his own experience possibly because he has never realized experience vitalized by great masters of expression. It is much easier for him to respond through music because its relation is closer to his inherited culture. The teacher faces a real challenge; he meets it when he finds a way to lead the inarticulate student to expression of his own culture. Prof. Klassen holds sacred the reaching out of even the least gifted student toward self expression in art. He inspires the student groping for realization in art expression through his own love and understanding of both art and student. In the same sense this is the duty and privilege of teachers of verbal expression.

As for facility in expression, we all recognize the problem. The average student can learn that words are power and that his own limited vocabulary can be a dynamo; with the same words he can stumble along clumsily or find his way to self expression. Much of this truth he can learn and finally practice. It is not hard to recognize the typical student's vocabulary pattern, however, in Humpty Dumpty's pronouncement in *Alice in Wonderland*: "When I use a word," Humpty Dumpty said, in rather scornful tone, "it means just what I choose it to mean—neither more nor less." A writer "is made as well as born"—with my apologies to Ben Jonson for the convenient revision—and when by the long, painstaking process of effort he learns to unleash his tied-up phrases, to shake out his tangled sentences, and to choose his words with precision, he is well on the road to satisfying expression. These are in part problems of skills but they lead to more than skills.

4. Also aware of limitation of theme as a general character in

Mennonite schools, we might consider our commission a double one here. In the first place, the student's concentrated interest in religious subject matter, including Mennonite history, biography, and beliefs, can be made more of an asset than it usually has been through encouraging him to write with definite purpose, with contribution to Mennonite culture in mind. One fruitful procedure already mentioned can be stressed here, the setting of our talent to writing for church publications and thus opening the way to more mature contribution later on, possibly to publication in other periodicals or to launching out on one's own. One school calls attention to some of her former students' writing maturity, in one case to publication on her own.

In the second place, we might consider it our commission not merely to develop the student within particular areas of interest; but more than this, to direct his imagination into expression of fresh experience—his, but untried and unexpressed. It is easier and sometimes too gratifying to hold him within his little round of interest, but, we all know, he needs perspective. Some one thing he may do best, but that best he will do still better after he ventures into the experience and expression of more extensive horizons.

5. Since the survey further indicates that schools offering writing courses beyond the freshman level have definitely stimulated creative work and have discovered talent, it is to be hoped that all Mennonite schools can make such offerings. Or, it might be pointed out again that the freshman course itself can be turned, in part, towards creative objectives. Skills, the student must study and practice; but while he is practicing them he might attempt the other at the same time.

6. It has been pointed out that extra-curricular projects encouraging writing have made a valuable contribution to creative expression. Especially would it be profitable if each college could find a place for a group, organized or unorganized, motivated by the common urge to write. It serves the gifted student; but more than that, it is apt to discover him when a class does not. The student who rebels at writing by assignment sometimes does remarkably well on his own. Perhaps it is not so much that he is assigned something to say that impels him as it is that he has something, off the record, to say.

7. Not necessarily under the extra-curricular program where we generally find it but as a part of class projects, contests might be used more extensively. Or we could extend it, as some schools suggest, into inter-college contests for all Mennonite and affiliated schools. Goshen, Eastern Mennonite, and Hesston, it is reported, have engaged in some kind of writing competition for their own church papers.

Permit me a further word, however, on competition. Competition frequently leaves behind it a trail of injured feeling; there are too

many losers. Would it be better to do away entirely with **firsts**, **seconds**, and **thirds**— an arbitrary judgment in most cases—and instead, recognize excellence? The mark of excellence could be awarded to as many offerings as deserve recognition. Just as we possibly give more than one A where more than one student has earned it in a class, we might be equally fair to contestants presenting works of various types and emphases but each fine in its own right. The ruling-out type of competitive award is by its very nature unfair, and even disheartening to the aspiring writer.

8. Coming from one campus is the suggestion that through inter-school English conferences and correspondence we work for revision and unification of our curricula and for exchange of ideas. Distance militates against the conference, most will say, but other interchange is a possible and promising one. Representative materials in my hands indicate that some of our schools are further advanced in both production and procedure and that they have learned how to put their talent to work in a vital fashion. They, in particular, have a real contribution to make in any scheme of exchange.

9. Finally, as we learn to think of creative writing as vitally related to all processes throughout the curriculum and look for it as a possible product in any course on the campus, we shall come nearer to the meeting of real goals. Creative themes are as wide as the world and as deep as life. The creative writer constantly strikes new realms of experience into life. Holmes found the illuminating experience while contemplating the human body in an anatomy laboratory; Burns found it plowing up a mouse's nest; Whittier realized it in a meetinghouse; Steinbeck was awakened studying the migrant; Sandburg found it reacting to Chicago's stockyards and skyscrapers and to Gary's steel mills; Newman realized it working out a curriculum for a Christian college; Ruskin found it formulating a Christian economic system; Shakespeare gave it life in responding to the complexity of human nature; and, the student experiences creative stirrings whenever truth for him transcends the mere fact.

The following are selections from verse accepted by the National Poetry Association and published in the various editions of *America Sings: Anthology*.

PURSUIT

Winter's chill could stop it not;
 It traveled on and on.
 It sought a place, a river side,
 Where peace and rest are known.
 This hart did thirst and need much rest,
 But it kept speeding o'er the ground
 'Mid ice and snow and winds that blow,
 And yet no stream it found.

I, like this hart, was tired, too;
 I needed rest and peace.
 I hunted long: I sought it hard
 To have this blest release.
 I trod the world from pole to pole
 In search of waters cool.
 At last I found this happy peace
 In streams from God's own pool.

Miller Stayrook, EMC, 1948

TRINITY

You are One,
 Yea, you are Three,
 Yet undivided
 You cannot be,
 But divided is
 The Trinity.

So to you One
 And to you Three
 We give our love
 Our lives, our hearts
 To worship.
 In a minute part
 The blessed,
 Holy Trinity.

Mayra Peters, Tabor, 1948

LILACS

Gray rain is coming down and down—
 Look how it treats the lilacs there
 Beside the path; they bow so low,
 Assuming attitudes of prayer.

When rain has stopped, the sun comes out.
 Then will the lilacs rise
 More radiant—to face their God,
 With sparkling rain-filled eyes.

Betty Ann Bixel, Bluffton, 1948

EXULTANCY

I like the wind tonight
 It's strong and free!
 It's wild—the way I'd like to be
 It lashes rain into my face
 It dashes fever from my brain,
 It's tonic to the tired earth
 It's sharp and clean—the rain.

Elaine H. Sommers, Goshen, 1946

WORDS

Words, words
 Green fuzzes that
 Mat my impressions and
 Make the tongue
 Change the color of a
 Sunset meant to be red.
 Always red and always sun.
 Always words.

Marty Kaufman, Bethel, 1948

A SYLVAN SMILE

As sunlight sifts through aspen boughs
 And wakens bluebells in their sleeping
 So the warm smile within your eyes
 Has turned my own to paradise,
 And won my soul from weeping.

Ethel Reeser, Goshen, 1948

VELVET STILLNESS

The coolness of the evening
 Comes softly on smooth wings,
 Wings of velvet stillness.
 Darkness whispers—never sings.

It brings no robust laughter;
 Only a silent muted strain;
 No discord and no harmony,
 No verse and no refrain.

Marguerite Jones, Bluffton, 1946

The following are selections of verse from available collections.
 Only three schools are represented here since the writer had no
 opportunity to read collections from other schools.

PRAYER

Breath of Life!
 Speak to me in silvery wake of evenings;
 Bind me to Thy very heart.
 Intertwine
 My weak insipid will with Thine
 And make me one, mine
 Sanctified.

Speak to me in bright blaze of day
 Bold voice of God a strong
 And certain presence, leading to right;
 Or reassuring whisper
 For fearful doubt.
 No misstep, no painful
 Knowledge of second best,
 My life to wise sacrifice
 Led forth
 Breath of God.

EMC, Scriblerus

CHAPEL

Sunlight—and deep shadows
 And the restful stillness of spirit
 Halls of worshipping.
 Music—bearer of all spirit that;
 Words—recalling us to God.

Slowly there is borne to us
 The thought that they
 Who lead us here in worship

Stern paths of knowledge too have trod,
And through all
Have deeper faith in God.

On their faith we now rest
When doubt our course would change,
And grateful are
That daily they recall us
Thus to God.

S.—'31, Bluffton

SPRING SUNRISE

Dawn breaks the dark cocoon
Of yesternight; her silken sheen damp,
opalescent, shy
with wakingness.

The young grass speechless waits
upon the hill.
The old oak sighing greets
the moth of morning,
she who spans with wistful wings
this silent moment—
night-gone—
day-come
of all the years—
to fly away forever.

Ruth Carper, Goshen

BENEDICTION

I entered the cathedral at dusk,
Tall white pines stood motionless beside the aisle.
So I with reverence
Walked slowly toward the altar

Suddenly I heard the faint music of the spring,
And I wondered If I should continue;
'Twas then I remembered
It was Benediction.

I stepped softly,
The little firs were quiet as they stood in order;
Then I with awe
Listened
As all nature joined in the evening chorus.

I watched
While God lit the candles;
Then I with the weeping willows bowed my head;
God whispered to me;
So I said
The Amen.

Rhoda Good, EMC

ALWAYS

The stars above me, the earth below
Are just as they were long, long ago.
Yet each time I look

New things I see

And each day I live, that's the way it will be.
They're always there, where e'er you are
The earth below, and above a star.

Betty Bixel, Bluffton

HEATHEN

Chinee by bamboo shrine
Prays his heart out for mercy of his God.
In deep penitence
He confesses his sin,
Writhes in the fire of conscience,
Goes home in condemnation,
His God powerless to balm his seared soul.

Churchman in oaken pew
Bows his head in the hour of prayer
And considers his booming business,
Mentally counting coins, worshipping his God.
No sense of guilt bows his head;
He sorrows not for sin,
Goes home in condemnation,
His God powerless to save his soul.

Daniel M. Krady, EMC

THE SUN GOES DOWN AT NOON

The sun goes down at noon when God is gone,
And darkness trips the stark and stumbling Mass;
First one, then two, then all succumb, are down;
All crumble upon meeting the impasse!

There petrified and blind from fear they wait,
Oblivious to the plane's turning Round.
It's cause enough to wonder; what is Fate?
And what is God? and what is Mass? and what is Ground?

Does Fate determine Mass, and Mass the Earth?
Or are they all at last resolved in God?
Will masses find in time the new rebirth
Of thinking, living—or remain the clod?

Yet know, as one can block the way for men,
So one with Light can lead them on again!

Marvin Dress, Bluffton

I see them come in skies translucent blue.
Fleet specks of thunder, atom chunks of roar
In argent echelon pierce glinting through
A wispy carded strand of cloud. Before,
Two singing whirring driving engine rods
That scatter death in hateful leaden tears
Throughout the firmament we once called God's.
This, war's ironic cruelty; that sparks
Of silver, distant points of lively sound,
Clear skies, clear air, the meteoric arcs

Of ruby fire,—such beauty Mars has found,
And murder rides on Venus' wings. Now tell
Who knows it not that earth defiled its Hell.

John Yoder, Goshen

COLLEGE IVY

Up the old Red wall of the college
Clamored a tiny finger of vine.
It was just a spray as it left the earth,
The dark brown mold that gave it birth,
A little wisp of an ivy vine.

But heaven's bright sunshine rested there,
On this bit of creeping vine.
It grew, and climbed up the old, red wall
Till it formed a cloak for the college hall,
Till the little spray was a mighty vine.
But now, where once that wall was bare,
There stands in its place a thing so fair
That it seems like a living thing divine.

And so God takes a thing like a wall,
Or a barren soul, perhaps like mine,
And works it over till fair and bright,
It stands for beauty in human sight,
Just like the wall with its ivy vine.

Hilda Leete, Bluffton

THE UNBIDDEN GUEST

I waited at the threshold
To see one leave the day,
To watch the hands pass through the flesh
And bear a soul away.

So soon 'twas done. Nor did I see
Death enter or the two depart.
And only when the room was bare
I knew his wilful art.

Mary Berkman, Goshen

IF THERE WERE PEACE

Quickly quickly
Over all the blessings
Known before.
Not less grateful for them, Lord—
Doubly rich they are to me.
But all my heart
Is longing to think
Upon this new grace
All Thanksgiving praise
All kneeling prayer
For peace.

Helen Wade, Goshen

WINTER

A naked pear tree shivering in the wind,
A small brick chimney spitting clouds of smoke,
A graying afternoon, a hint of snow—
Winter holds the world in its tight, cold fist.

Anna Frey, EMC

A FRIENDSHIP

All that I talk of
Are adequate things—
A day with its round of teasing and tasking—
Meat for the earning and books for the asking;
Adequate things.

All that I talk of
Are beautiful things—
Colors that hold too much glory for words—
Quieting thoughts . . . like little gray birds;
Beautiful things.

I cannot tell you the heartrending things—
Crisp leaves in curling and flowers at seed,
Loving that makes a man tremble with need;
. . . . Heartrending things.

Myriam A. Lind, Goshen

MARCH

Against a spring blue sky
God drew a tree,
And traced its branches
With breathless delicacy.

Upon th' awakening earth
I stood and watched,
And knew with certainty
That God and life were good.

Vivienne Musselman, Bluffton

SPRING

When spring first begins to throb,
Pushing
Winter's slow monotonous motion,
I hear a quiet singing
With the whispered winging
Of the north bound birds.

I Watch March winds run their lithe fingers
Through the frail green willow tresses;
And when April sighs and weeps
Her poignant, gentle tears,
I find my cheeks are wet
From my own slow grief of growing.

Nancy Burkholder, EMC

CREATIVE ART IN MENNONITE SCHOOLS AND COLLEGES

Esther Groves

I.

In introducing the subject, let us understand what we mean by creative work in art through a discussion of its aims. Its aims are two: first, to stimulate an awareness of beauty and appreciation of fine art; second, to build a habit of creative expression.

The former aim necessitates a knowledge of the principles of art and recognition of them in the world about us—principles such as unity, harmony, rhythm, balance, proportion. These principles come from nature and are not man-made patterns; they were created by God, the great Original Creator, and man has discovered and applied them in somewhat the same way that he has discovered and applied the physical laws of this universe. Man is constantly endeavoring to impose these patterns upon his experience in many ways, whether it is in the design of a spoon or a skyscraper, the planning of a painting or a simple arrangement of flowers on the breakfast table. We experience these principles, or the lack of them everywhere we go, in the appointment of a church or home, in the things all of us use every day. Someone designed the chair in which you now sit, this building, the silverware, china, and the table which you used not long ago. And just as one purpose of music education is to train the ear to distinguish between good and bad and to appreciate the good, so one purpose of creative art is to train the eye to distinguish between good and bad in the things that all of us must choose to use daily, to be aware of and appreciate the truly beautiful. Always creative work should bring the realization that art principles are not, as many people think, used for decoration only, to be gotten along without if necessary; they apply to everything that man has made for use in living.

The second aim follows the first as closely as works do faith, for it is the building of the habit of creative expression. It is a constant effort to express thinking and feeling by means of these same art principles through whatever medium the artist may choose—wood, paint, clay, and so forth. Because art does express thinking and feeling, the great art of the past has always been a reflection of the aspirations and way of life of a people. This is what you sense when an art student shows you a wood carving and tells you that this represents a man before creation. See those half-hidden, unformed hands? Those hands have done nothing useful as yet. In the lines of the figure you feel the waiting spirit, waiting for a divine spark. The successful ex-

pression of that feeling makes the carving what it is—a picture, not a design, and what is more, it is a reflection of the faith of the artist. A work of art may picture a hymn of praise or a story of suffering; so prosaic a thing as a chair may reflect a simple and beautiful way of life. The ability to express this implies familiarity with the chosen medium—the result of long practice — and again, a sure knowledge of the basic art patterns. In summary: the principles of art come to us from nature and were created by God; they need to be applied everywhere in our daily life because we must constantly choose to live with or without them; and art is an expression of the beliefs and life of a people.

II.

The opportunities for creative work in art are revealed by a study of school catalogues and by a study of questionnaires. (Some of the questionnaires were not returned; so the study is incomplete). Of all our schools and colleges, only one offers a major in art, with a minimum requirement of sixteen hours in upper courses, while two offer art minors. Concerning individual course offerings: nearly all offer an introductory course of some kind for the liberal arts student who wishes to acquaint himself with various media. Four schools offer varying numbers of hours in drawing, watercolor and oil painting, sculpture in wood and clay, and graphic arts. One school includes in the art department a course in chalk talking, a course which is not strictly creative since it tends to be imitative and to use prescribed tricks of drawing. As the emphasis here is on religious instruction rather than on the teaching of art principles, the course might better fit into the department of religious education.

One college has a full-time art teacher. Four have instructors teaching art part-time; of these four instructors, three teach other subjects in addition to art. The remainder of the schools offering any art have teachers who teach subjects other than art anywhere from twelve to twenty hours. Two art instructors report that they themselves have opportunity for creative work; the rest indicate lack of time.

The annual art budget ranges from \$400 from art fees at \$1.50 per semester hour to \$20 for library books in the field with students paying throughout the course for all materials and tools. This latter naturally limits media possible to the student, as there are no funds available for craft equipment. Approximately one-half report money in the art department for visual aids. All reported inadequate storage space.

This much of the picture of opportunities for creative work would indicate, particularly in a comparison of course offerings with other fine arts such as music and literature, that art is not as generally accepted in the Mennonite culture as is, for example,

music. The same school which offers a well-rounded music program, both curricular and extra-curricular, with more than one music instructor on the campus, may have at best, if it is one of the larger colleges, a part-time instructor in art. The same community which boasts an oratorical society, a community orchestra, and numerous vocal and instrumental groups has no craft group which will promote equally constructive use of leisure time in the creation of objects of lasting beauty for everyday living and may have churches and homes which are to the eye monuments of bad taste. Please do not mistake me. I do not in any way lessen the importance of music in our lives; I mention it only to show the place in the curriculum to which we have relegated the art department, though this very place does give the art department one advantage; it offers more general courses for liberal education rather than a sequence to be followed strictly.

However, while we have long respected the education of the ear to appreciate and understand the best in music, we have not educated our eyes, and when it comes to distinguishing between good and bad in art, and appreciation of the good, we are admittedly at a loss. Too many of our homes and churches reflect our ignorance. We are still, in many ways, clinging to a sort of tradition which dictates that the good must be ugly, forgetting that our Master, who enjoyed the beautiful in nature, was Himself a craftsman, and not realizing that God has given us in nature the art patterns with which to design our existence. Our limited ideas of art have limited its value for us, and therefore, though we have discovered the value of music and literature in our culture, we have not given a similar place to art. The best of modern sacred music is studied and sung in many of our schools, but the contributions of modern art are not only not understood; we have not even cared to educate our eyes to understand. A little study of furniture for the home, for example, might convince us that the exceedingly simple lines of the best in modern design are much more expressive of the kind of simple and harmonious life we strive to attain than are some of the ugly and over-decorated furnishings of the past. A better understanding of basic art principles and their application will help us to understand why it is as essential that our young people receive a general art education as it is that they receive a general music education.

III

Now let us consider the kind of creative work being done. Of course, knowledge of the extent to which art principles have guided what the artist has to say and his success in expressing his idea are things which cannot be known without a study of all the creative work.

Drawing and watercolor and oil painting have always been of interest. Along with these there is a growing emphasis on crafts.

One college art department now owns seven looms and is installing two kilns and a potter's wheel. Another college already operates several kilns and has done outstanding work in wood and clay sculpture. A third art department produces pottery pieces, textile painted materials, and other craft works. These art departments represent the larger colleges. The smaller schools are more limited in choice of media, but do some work in leathercraft, textile painting, and woodcarving.

We have been slow to realize the value of crafts for constructive use of leisure time and as an avenue giving the individual opportunity for creative expression, perhaps because we have been more concerned with reaching approved standard objectives. During their Civilian Public Service experience in the last World War many boys developed craft hobbies which they continued after they returned to their home communities. Those who helped to plan that program realized the need for self-expression and the constructive use of leisure time. Today we may deplore the way our young people spend their leisure but we have not taken up our responsibility to offer them the positive opportunities for self-expression. Some colleges have recognized the need here and are offering night courses for their communities. Three schools, in fact, offered a crafts course last year, and one college offers an introductory art course, as well as classes in drawing, watercolor and oil painting. No school has any program for summer months which would benefit young people in town or sponsors any community crafts groups which would stimulate creative activity during the winter in rural areas.

One problem that the college teacher of art must face in building the creative habit is the lack of creative potentiality. Often what previous art training the student may chance to have has actually inhibited him with its "don't" rules rather than making him feel free to express himself, so that it is sometimes difficult to get the student to use his own ideas. Coloring the design the teacher gave you in grade school was not training for original design, and many college art courses are handicapped because the students, though receptive enough, have learned to imitate rather than create. The lack of sound earlier training is not common to students in the art department alone, of course, but here it is acute, as many high schools and academies have no art, and art in grades schools varies in both quantity and quality. A more intensive program from grade school through college is necessary for general art education.

IV.

The results of our art program so far are difficult if not impossible to tabulate. The questionnaire produced the following on the art work of alumni: three commercial artists, two painters, two art teachers, one alumnus working with Southern Association of

Universities and Colleges, and one occupational therapist doing craft work. There is no way of knowing except through an extensive survey of alumni how many art students have continued to express themselves creatively in some way or other after graduation. To judge truly the effectiveness of their art training one should also visit their homes and communities.

What kind of program might be adopted in our schools and colleges to further creative work? How can we interest young people in our communities in creative hobbies? What about the small colleges and schools that can't afford to hire an art teacher? These and other questions must be answered in order to give art a real place in our culture. Those schools that do have art departments have a service to render to the community through night classes, lectures, sponsoring of craft groups, exhibits—many varied activities to make the community more art-conscious. Small schools and colleges might arrange for a full-time art teacher in the community, someone who makes possible adequate art offerings in the school or college, and who also supervises art in surrounding grade schools or the local high school, thus helping towards a more integrated program and more art for everyone. This kind of program would benefit the community far more than the usual practice of asking the biology or physical education teacher to teach a few hours of art—or the art teacher to teach a few hours of biology or physical education. When our communities have become more art-conscious and art-educated, there will be an increasing demand for more art courses, full-time art teachers, more art equipment, and best of all, art will be accepted as a matter of course, as it should be, and made a part of our daily living.

Most important of all is our duty to give our artists something to say, for the creative process is the outward reflection of an inner faith. Art, as well as literature and music, is necessary for expression of a religious heritage. Let us give our young people the training and opportunities for expressing themselves and a vital faith to express.

CREATIVE MUSIC IN MENNONITE SCHOOLS AND COLLEGES

J. Mark Stauffer

INTRODUCTION

The roots of American Church and School music sprang from the fertile soil of Western Europe's historic culture. This is especially true of the German segment of America's peoples. These thrifty, hard-working, honest folk of German descent, came to this colonial haven to secure religious freedom and economic security. By and large these early American settlers found the New World a huge wilderness, potentially productive, but uncleared and untilled.

The log cabin, snugly situated in a small clearing guarded by towering trees, became one of the most apt symbols of the struggle for domestic tranquility. Along with the signal task of home building, came the primitive attempts to till this virgin soil. There were other difficult and devious tasks for these colonists. We are primarily interested in this period in America's history, because of its significance in American music history.

The rigors of pioneer life were not kindly disposed to the development and enjoyment of the fine arts, especially music. Our colonist forefathers were, as we seem to be today, too busy for the adequate and satisfactory enjoyment of music. Their inherent interest in and usage of sacred, choral music was interfered with by the urgency of their immediate tasks. They did appreciate the religious freedom which America offered, particularly so when they reflected on the political despotism and the religious intolerance of the Old World. Here they could worship God as they liked. Their songs were emotional outlets for the thanksgiving and bravery of their pioneer hearts.

The sources of their church music were of three principal European forms, namely, the Protestant Chorals, metrical versions of the Psalms, and German and English hymnody. The American Church music composers took these forms and, by certain combinations and alterations, produced a style of church music, which while closely related to European styles, was typically American. The greatest and most productive figure of this movement was Doctor Lowell Mason, born at Medfield, Massachusetts, in 1792. Mason was phenomenal because of his work for both the American Church and School. He has aptly been honored with the two titles, "Father of American Church Music" and "Father of American Public School Music."

I. THE BEGINNINGS OF AMERICAN SCHOOL MUSIC

Mason believed that music instruction is best undertaken in

childhood; this was not a commonly accepted idea, for the educators of Mason's day thought that music study for children would interfere with their mastery of the three R's; they thought it would make them irresponsible and useless. Mason was so convinced of the truth of his childhood music theory, that he was willing to teach a year free of compensation in the Hawes School of Boston (1837-38) to prove his point. He proved it, and in August 1838, the Boston school board approved the employment of music teachers for their systems. Mason had studied abroad under the inspiration of the great Pestalozzi, and he was determined that America's schools must make available to their pupils the blessings of music education. He devised methods of child music instruction and instituted what we call "normal conventions." These normals did much for the dissemination of interest in school music and for the preparation of teachers for music instruction. These were also the days of the itinerant singing masters and the old-fashioned singing schools. The ability to read music by note was considered to be the major accomplishment and goal of these teaching enterprises.

These basic efforts in music instruction were aimed at the improvement of church music. We, today, who enjoy the blessings of choral, congregational singing in our churches are deeply indebted to the musical efforts of our forefathers. Even though we have enlarged our vision of the place of music in our lives and though we have changed our teaching techniques and goals, let no one discount the faithful, sincere work of Mason and his school.

II. THE NEW EDUCATION IN MUSIC

Mason contended that all school children possess the capacity for music learning; this idea was too democratic for his fellow-educators to accept. Had Mason carried his ideas to their logical conclusions, he might have promoted the main theses of the new education in music. This, of course, would have placed him even farther in advance of his times than he was.

Let us examine briefly the ideologies of the old school in contrast to the new. The old school is said to have had an authoritarian approach, with emphasis on bodies of logically arranged subject matter. This teaching material was always predetermined and was organized on supposedly sequential levels. The emphasis of the older theory of music teaching was on the musical subject matter and on the acquisition of certain mechanically developed skills.

In contrast, the new school in music education marks out a more psychological approach. The child is placed in the center of the learning process. Child needs and aptitudes are ascertained and allowed to guide the instructional work. Modern music educators are primarily concerned with the utmost development of the child in music through meaningful experiences which will develop a greater appreciation and sensitiveness to music.

Music educators such as James M. Mursell, Marion Flagg, Mabelle Glenn and Lilla Belle Pitts have concerned themselves with the formulation and teaching of this new approach in music education. In one of her books, Miss Pitts says, "music will render unique service (in) bringing about emotional and imaginative fire and flame on the one hand, intellectual order and technical mastery on the other." It is that "imaginative fire and flame" which was lacking in the old school in music education.

On the assumption that the new is more psychological and productive than the old, what then are the implications of new education in music to Mennonite schools and colleges? I submit for your consideration five related criteria which feature something of the spirit of the new school in music instruction:

First, make the student the center of the musical learning process.

Second, carefully analyze his needs in light of his past and present opportunities.

Third, allow these discovered needs to give directive in the constitution and guidance of his school music experiences.

Fourth, seek to find the particular aspect of music which would give him the most satisfying spiritual, intellectual, and emotional release.

Fifth, give precedence in teaching to the practical music demands which the student will encounter in his post-school work.

III. THE THEORY OF CREATIVE MUSIC WORK

May I call to your minds again the unique statement by Miss Pitts when she speaks of the "emotional and imaginative fire and flame" brought on by music. This suggests in an exemplary fashion the heart and soul of creative expression in music. Those artistic music teachers who emphasize the creative aspect regard their music students as creators. Creative music must come from the inside; it involves primarily the imagination, the inner ear and the over-all emotional reaction to music. Creative work demands an inner sensitiveness and response to the music which is being performed by others or by the individual himself.

Lowell Mason believed that all school children possess the capacity for learning music. This belief is basic to creative music, but its suggestion is not in keeping with the creative emphasis. Music is something to be experienced, to be felt, not something to be simply learned. True enough, the facts of music are legion, but we dare not permit music to degenerate to the plane of factualism or sheer learning.

I mentioned above that the music student is to be regarded as a creator of music. Every student is different which leads us to understand that each musical creation will be correspondingly individualized; this is as it should be. Students are to be encouraged to create music; to release the musical ideas and feelings which

they house. Their creative work should be carefully evaluated in the light of their total capacities; the teacher must then be sure to constructively guide and suggest rather than to criticize and standardize. Creative music does not destroy the virtuous time-honored standards in the art, but seeks to afford the individual a wide range of personal expression and response.

To conclude this brief discussion of the theory of creative music work, permit me to suggest three considerations which may assist us in our teaching:

First, emphasize the feeling and enjoyment aspect of music rather than the learning phase.

Second, develop the individual's inner capacities through various musical experiences.

Third, encourage the student to express his musical imagination and emotion in artistic and useful creations.

IV. WHAT ARE MENNONITE COLLEGES DOING?

Mennonite people have been the fortunate inheritors of a great tradition in choral music. The Protestant Reformation, which gave birth to a Mennonite people, was literally borne on the wings of songs. In those troublous times when public worship of separate and minority religious groups was hardly possible, our Mennonite forefathers sang in the privacy of darkness and seclusion. When being led to the rack, the gallows or the stake, they frequently sang hymns as they gave their lives. Such a tradition of spiritual fidelity and discipleship should challenge us today and might well serve to give directive to our various collegiate programs.

Historically, Mennonite people are a singing people; our heritage of choral, congregational church music is still largely adhered to among us. May I state here that religious denominations which have given up our present form of church music, look back upon us and express appreciation for our simple, sincere and beautiful church music practices.

Church colleges are servants of the denomination which founds and supports them; if they are not, they should be. Their collegiate program must meet the needs of their church, as nearly as possible, or they should change their designation. In this section of my paper, I am interested in inquiring into the music programs of our colleges with the view of ascertaining the creative character of our work. To do this, I have resorted to the rather standardized form of torture for teachers, the questionnaire. This questionnaire was directed to the head of the music departments of the Mennonite and affiliated colleges. I received returns from all but one; we have then eight returns. The value of a questionnaire may be doubted as all of you know and yet they do, as a rule, present a perspective which has true value. I am happy to share certain figures with you in the hope that you will envision some-

thing of the present practices and needs of our institutions in the area of creative work in music.

There are a total of 2,346 students enrolled (1950-51) in our eight colleges—an average of 293 for each school. The highest enrollment figure is 530; the lowest is 60.

Seven hundred and thirty students have taken work in music. The largest figure for any college is 180; the smallest 40. The average is 91.

There is an average of 3 choruses for each college; the number in each school varies from 5 to 1.

The total chorus membership is 1,442; an average of 180 per institution. The figures lie between 279 and 40.

The number of chorus programs per session average 7.

An inquiry into the equipment and work of the department heads reveals that there is 1 music doctor, 6 music masters and 1 music bachelor.

These teachers have had an average of $3\frac{1}{2}$ years of work in harmony, counterpoint, composition, etc.

Three department heads reported that their work in composition was about half vocal and instrumental; 5 stated that theirs was largely vocal.

My returns indicate that our department heads have published or performed more than 33 choral sacred compositions of their own.

The average college offers 2 courses in harmony.

Three schools report composition work by their students to the total of 20; 5 report no writing by their students.

There are a total of 175 private voice students in our colleges; the highest numbers is 40—the lowest, 2. The average number of private voice students is 22.

Five colleges have no voice classes; one has 35, one 3 and one 7.

Asked as to whether their voice students have adequate opportunity for public appearances, four said yes and four said no.

Point ten of the questionnaire asks, "What is the prime aim and purpose of your music department?" I quote from the return of Professor Walter E. Yoder:

"To prepare song leaders and teachers for the church, church schools, and public schools. We hope some of these will also be able to contribute to our church music by writing new tunes for church use."

Professor Yoder concludes in his answer to another question, "... We need many more well trained musicians in our church communities who are consecrated to Christ and the church."

He begins his closing comment thus: "I do not think we are doing enough to train our students for the responsibility of doing good song leading in our style of congregational singing."

The exact character of creative music work in our schools and

colleges is not easy to define; it deals primarily, as I have tried to submit, with the students' inner response to music. This response emanates from the imagination and the emotions of the individual. If our students are to make a significant contribution to our church music programs, they must possess, in addition to this "imaginative and emotional fire and flame," a spiritual vision and consecration commensurate to their opportunities of service in the church. Here, I most firmly believe, is the major challenge for the music departments of our colleges.

Our churches are gravely in need of young, exemplary Christian men and women who have trained voices, who can conduct church music effectively and who can write church music of distinct virtue and enduring quality.

The music departments of our colleges, it would appear, are torn between two strong desires; on the one hand is a desire to meet the large and ever increasing needs of the denomination and on the other hand, there is the desire to qualify professionally in the interests of state or national recognition.

In some cases, the administration of the college may not be interested in the expansion of the music department; the prohibition of additional offerings in the department, the lack of financial support or adequate physical equipment and the overload of teachers may restrict the creative development in music.

In other cases, the music department may be regarded as a means of bringing in additional income to the college by the sponsoring of admission programs and by chorus tours. Good as this may be, the music departments of our colleges have a much higher calling than this.

I believe that our college music departments have been doing a good work. We do need, however, to re-examine our work in terms of its creativeness; we must begin to teach students instead of courses; we must recognize that each student is unique and has a creative capacity all his own.

Our work can materially aid the on-going college program; it can be of invaluable service to our churches; it can magnify the name of God and help build His Kingdom on earth.

V. A RECOMMENDED PROGRAM FOR OUR COLLEGES

Our college programs must look toward the future; the past is forever gone and has value only as we profit from its failures; the present is engaging us in every area and seems to absorb all our limited energies. Only as we anticipate and plan for the years ahead, shall we be deemed worthy stewards in Christian education.

What type of program could we suggest to our schools and colleges in the area of creative music? May I beg of you to consider the following recommendations:

First, our music program must magnify the Name of God. This

prime prerogative must stand high over every musical activity in our colleges; there is nothing more important.

Second, we must catch a vision of world need and harness our department to assist in the ministration to that need. We most urgently need consecrated musicians in our foreign mission work and in evangelism.

Third, we must equip our students for local church services. Our students must be of value to the home congregations even after their school career; they must not return to be misfits.

Fourth, our college music must serve the surrounding communities. Our department must provide a much-needed spiritual and cultural impact.

Fifth, college music should be expected to improve institutional morale and promote public relations.

Sixth, our department must emphasize the fine art character of music in a world which has abused and degraded music unbelievably.

Seventh, our presentation of music is to be so virtuous that our students will be convinced of their own need of it. We must leave them completely sold and satisfied.

Eighth, our students must be brought to a full command of all the fundamental skills and knowledges of music. If they do not receive this in college, where can they go?

Ninth, our program must deepen the students' appreciation for the best music. The college has a unique opportunity in this area.

Tenth, our college music departments must give birth to music creators who will seek to release through their art musical productions which will enrich their own lives and bless their fellowmen.

In conclusion, may I further recommend that our college music instructors ought to do more creative work in music themselves; this appears logical if they are to serve as a fountainhead for creative work by their students. On the other hand, every successful teacher must reckon with the truism that a student may greatly exceed his teacher in productivity. We must be big enough to recognize that our students may be much bigger than we in their creative achievements.

May I here wish the Lord's benediction on our colleges and the work of their music departments. I close by quoting Oliver Wendell Holmes:

"Time wrecks the proudest piles we raise,
The towers, the domes, the temples fall,
The fortress crumbles and decays,
One breath of song outlives them all."

A PSYCHIATRIST'S EVALUATION OF THE PRINCIPLE OF CHRISTIAN SIMPLICITY

Norman Loux

It is not incidental that the principle of Christian simplicity is being evaluated from the point of view of its possible relation to mental health at this particular time. Mental health seems to be occupying an increasingly prominent part in the thinking of leaders in various fields of endeavor including not only medicine but such fields as organized industry, sociology, and religion as well. It seems apparent that emotional disturbances of varying severity are occupying a more prominent place among civilized peoples in general. It is true that there are many reasons for this and some of the published facts are somewhat misleading. For example, we have more interest in emotional disturbances and know a bit more about them and are therefore bringing more of them to light. However, taking into consideration every possible artefact, incapacitating emotional disturbances appear to be actually on the increase. This seems to be true of people of all ages and in all walks of life. This is not only my own conclusion but the conclusion of almost everyone who is interested in the field. Time does not permit me to give specific examples illustrating the severity and magnitude of the problem but I'm sure these facts are appreciated by almost everyone. There have been various estimates as to the incidence of mental illness, but a fairly conservative estimate seems to be, according to present trends, that approximately one out of every twelve or fifteen people will at some time or the other during his lifetime be incapacitated by an emotional illness. At present approximately one-half of all hospital beds in the United States and Canada are occupied by people in mental hospitals and many more are not in mental hospitals, even though they are mentally sick, because adequate facilities for their proper care and treatment are not available. Many physicians estimate that at least half of their patients suffer primarily from emotional disturbances. The loss in the usefulness of man due to emotional illnesses, is staggering.

Let us now look briefly at the kind of a world in which this is taking place. What are the characteristics of our age? To me the outstanding characteristic is the unrivaled interest in technical development. As we all know, almost unbelievable technical advancements have been made in a relatively short period of time in a variety of fields of endeavor and new developments are being added almost daily. One has the distinct feeling that man has taken the world into his own hands and is attempting desperately to prove to

himself that he is able to control it and yet never being quite able to convince himself. Another closely allied characteristic is the ever increasing emphasis of material values with a corresponding decrease of emphasis on spiritual values. Another characteristic seems to be an increasing emphasis on self-indulgence and a corresponding lack of feeling for the needs of fellow-mankind. This places perishable materials and imperfect man and his means of self-indulgence at the center of the system of values. Another characteristic of our age is instability and change. Change of course is inevitable but the rate at which it is taking place seems to be the significant factor.

It seems appropriate at this point to raise the question as to whether there is any significant relationship between the type of world in which we live and the incidence of emotional disturbances. There are those who quite glibly say that the increase in emotional disturbances is a direct reflection of the increased tension and insecurity resulting from living in the kind of world which I have just tried to describe. However, when one tries to explain just how this comes about it is not quite as simple. There is a strong tendency in this respect to study the effects of a given culture on the individuals without giving due consideration to the fact that the individuals also constitute the culture. Both sides must be taken into consideration and fully appreciated.

There are others who feel not only that the increase in emotional disturbances is a reflection of the tensions of our times but a direct reflection of the lack of spiritual interest. This provides us with a very complex problem and we do not have time to go into it in detail in this paper. I introduce it to emphasize that there are other factors to consider. Many emotional disturbances can be illnesses just as definitely as physical disturbances are illnesses and are the result of a multiplicity of causative factors. Among the causative factors are possibly genetic as well as other inborn factors which are influenced in varying degrees by environmental experiences from the day of birth on and all of them combine to help to make you the kind of person that you are at any given time after that. This means that a person before he is very old has factors about himself which are relatively beyond his control. This is true of many physical factors which are a part of us as well as emotional factors. That a spiritual experience influences an emotional illness is really not the question; that goes without saying as is also the case with physical illnesses. What I'm actually saying is that you cannot equate an emotional illness or a physical illness with a spiritual need alone. It is certainly true that all illness is a direct result of the fallen nature of man. However, I do not believe that removal of illnesses is a part of the atonement. I firmly believe that a Christian experience reaches into every phase of the believer's life, including his

emotional life, as you will see later but I do not believe that believers are guaranteed immunity from life's afflictions. After all is said and done, however, I feel that we are forced to conclude that there is a relationship between the world in which we live and the apparent increase in the incidence of incapacitating emotional illnesses, the relationship, however, being complex and multi-faceted.

Let us now look briefly at what the components of the principle of Christian simplicity seem to be from our point of view. Paramount is the belief in an intimate relationship with a personal God. It emphasizes the basic sinfulness of man and the struggle against the "carnal nature". It emphasizes the basic insufficiency of man and his utter dependence on God. It emphasizes the concept of stewardship of life and wealth. It minimizes the value of material possessions as ends in themselves, and emphasizes the use of material possessions for a single purpose, the glorification of God. It emphasizes the belief that the purpose of this life is to prepare for a future life. It emphasizes the concept of a brotherhood with all that this includes. It emphasizes the concept of service to one's fellowman. We have now a picture of a life that is God-centered and emphasizes interests outside the realm of pure self-gratification. It seems that many impulses and drives need to be suppressed and that other things need to be done that are somewhat counter to man's natural tendencies.

We now come to the question of whether the principles of Christian simplicity can make a positive contribution to the mental health of people. There are some who deny that this is possible but feel rather that the principles of Christian simplicity detract from mental health. These people feel that the demands of a life of relative self-denial, and the necessity to suppress many of the desires and impulses that are common to man, are incompatible with mental health. I do not share this point of view. That there needs to be expression of feeling and that certain rigidities are harmful to mental health is beyond question. However, to generalize and say that suppression and control of feelings is always detrimental to mental health is not in keeping with psychological truth. The goal of mental health is not to reach a point where one is able to give vent to every impulse without feeling troubled or guilty. If this could be accomplished it would lead to self-destruction. The goal of mental health includes freedom from irrational and unfounded worry and guilt and the maintenance and development of that part of our being which controls our moral consciousness in accordance with some reasonable standard that we have incorporated into our being. In the Christian this standard is influenced by his Christian experience.

I feel that the principle of Christian simplicity can contribute positively to the mental health of every one. No one can be completely free of unnecessary anxiety without faith in a power out-

side of himself. I firmly believe that this need can be fully met only by having an active relationship with a personal God. The simple unquestioning faith in such a personal God as emphasized in the principle of Christian simplicity is an important factor in mental health. This need is met in different ways by people. Some try to meet it by inventing some vague "force" to which they ascribe certain God-like qualities. Others have their faith in human figures in whom they have invested the powers of deity. Helpful though this may be in a limited way in meeting the need for faith in someone outside of oneself, it nevertheless provides only a one-way experience. These individuals get out of such an experience only what they themselves put into it. In this way they are playing a mental trick on themselves and are actually in this way gratifying their basic egotism and narcissism which they were trying to escape in the first place. In this way they again regard themselves as capable of meeting every need that arises within themselves, even to the point of creating a "force" outside of themselves upon whom they can project some of their needs. In a relationship with a personal God the individual gets out of the relationship not only what he puts into it, but through the indwelling of the Holy Spirit, believers have access to a powerful force which can influence every sphere of their lives. Some people go so far as to say that they do not need anything outside of themselves but that they are sufficient unto themselves. In so saying they are declaring themselves as gods. I believe that this need is so strong that man must either believe in God or make himself god. I believe that the tremendous drive toward technological development is an expression of the need of man to prove to himself that he is able to control nature and is therefore god and self-sufficient. That this is of course never fully accomplished is evident. I do not think that it is incidental that technological development has made such great strides during the same era that people seem to have drifted more and more toward a man-centered system of values.

One of the very important manifestations of mental health is the capacity to engage in meaningful and satisfying relationships with other people. This is directly related to the capacity to love. It is quite definite that the more exclusively we regard the value of material things for their own sakes and the more we accommodate our unreasonable impulses to selfish gratification the less able we are to love. Materialism fosters narcissism or self love and dampens our capacity to love others. It seems to me that the principle of Christian simplicity has a direct bearing on this all-important point. It is interesting to note that this is one place where an expression of mental health coincides with a result obtained from a Christian experience. If it were possible for people to follow the principle of Christian simplicity in its attitude to-

ward material possessions their capacity to love would be influenced greatly and their mental health improved proportionately.

Closely allied to the attitude toward material possessions is the concept of service in relation to our fellowman. This is based on our capacity to love our fellowman and involves an unselfish giving of ourselves. This need is universal for mental health.

In the next place, if one is capable of experiencing the principle of Christian simplicity as related to the concept of brotherhood one will have met another important requirement for mental health. In a Christian brotherhood no one is ever alone. Material and spiritual possessions are shared as the need arises and there is mutual benefit to the giver and the receiver. The security of such a relationship of brotherhood is immeasurable and goes far beyond the calculable material benefits. The insecurity and anxiety that people at times experience in urban areas, because of the lack of satisfying relationships with other human beings, is profound and devastating to emotional health. This has given rise to an appropriate expression which states that it is under certain circumstances possible to feel alone in a crowd. On the other hand I am sure that many of us have experienced the security and satisfaction of our relationships with a Christian brotherhood even though we have been physically far removed from the group itself.

In the next place, the principle of Christian simplicity provides people with dynamic guiding principles for every-day living. These principles are unique in that they are not a rigid code which must be followed but they are dynamic principles which are applicable to every situation in life. I return to the fact that we hear so much about the harmfulness of rigidity of life in relation to emotional health and this has some validity as I will describe later. I must emphasize, however, that not only do people seek for guiding principles but such principles are essential to emotional health. Life without guiding principles would be intolerable. I am suggesting that the principles of the simple life are excellent guideposts and are decidedly in harmony with emotional health.

In the next place the principle of Christian simplicity emphasizes the value of keeping close to life situations where our dependence on God and our fellowman is ever before us. In this respect it has always made rural life the ideal. In rural life we are ever close to the soil and growing things. In rural life we cannot escape an intimate relationship with those about us. We cannot easily remain immune to the needs of those about us. If one member in the brotherhood suffers the whole group suffers. This is a tremendous asset to mental health.

In the last place, I feel that one of the most important contributions that the principle of Christian simplicity can make to emo-

tional health is in its emphasis on family life. If the principles of Christian simplicity can be followed the home will be a place where love abounds. Children feel welcome and secure. It is in this kind of home that children learn that there are limits and restrictions without feeling the cold legality of the law and without feeling persecuted. It is in this kind of home that children can learn that there can be limitations set which are a reflection of their parent's love for them. It is in a home like this that children can learn to appreciate the presence of their developing feelings and impulses and can learn to control and channelize them in an atmosphere of understanding and helpfulness. I feel that the most significant factors based on our external environment contributing to our mental health or ill health, as the case may be, are unquestionably the experiences in our homes from the day of birth on. You can easily see that children are thrust into a variety of circumstances over which they have relatively no control. The home of course is not only important for the children who grow up in it but it provides a valuable experience for the parents as well. It is in the love relationships of the home where the love relationships with people in general, which are so important to mental health, have most of their roots. What I'm saying is that our love relationships in the home, especially as children, have a tremendous influence on our capacity to love in later life. I want to state without discussing it, that experiences in the home can influence our attitude toward God. For example, a child brought up in a home where there was a very stern and unloving father might find it difficult at first to conceive of God as a loving person but would find it natural to think of Him as a harsh person. I bring this up simply to emphasize our responsibilities as parents in this respect.

The principle of Christian simplicity emphasizes that the home is a permanent institution and cannot be dissolved at the liberty of those at its head. I do not feel that there is anything to substantiate the idea that the inability to obtain a divorce, with the sanction of the group, has led to a greater number of emotional conflicts among people practicing the principle of Christian simplicity. In many cases it tends to lend stability and the willingness to endeavor to solve problems that arise between married people. I do not want to give the impression that this never becomes a difficult problem and I feel that the ultimate answer should come from the theologian as it has in the past. I want to answer, however, that divorce usually does not make for less emotional difficulties. The children in broken homes usually suffer as much or more as the result of the broken home as they did in the home where there was constant friction and the parents usually have the same emotional difficulties after the divorce as they did before, plus new ones resulting from the separation. I

want to emphasize again that the home is not only important in its own right in promoting mental health but it is the foundation upon which all other social institutions are built. It is actually in the home where the impact of the rate of change and the instability which I have talked about, are most keenly felt. I emphasize again that if we can follow the principle of Christian simplicity in relation to its attitude towards the home we will have a tremendous positive influence for mental health.

We shall now consider briefly the question of the limitations in application of the principle of Christian simplicity in the promotion of mental health. I feel that there are some limitations that may not be overlooked. In the first place, the principle of Christian simplicity it is not something that can be imitated or put on from the outside. This means that it must always be the living out of an inner experience. This is not necessarily a limitation but it means that the emphasis needs to be placed on the development of the inner resources rather than the outward manifestations. The principle of Christian simplicity should be repeatedly re-evaluated from this point of view and every effort made to utilize all of the potential resources it possesses. As we do this I am sure that the influence will be great not only among our own brotherhood but it will reach out into the wider community.

The next limitation is a more complex one. It is the limitation that emotional illnesses themselves, by their nature, place upon the full utilization of the principle of Christian simplicity. The strivings in the opposite direction of the simple life are at times manifestations of emotional illnesses. For example, one of the very common manifestations of emotional illnesses, is a decrease in the ability for people to invest love in any object outside of themselves. This decreases their capacity to love and to have satisfying and meaningful relations with other people. This varies from the complete inability to invest any love in any object outside of themselves, in the severely emotionally disturbed person, to a mild disturbance in relationships with people in the less severely emotionally ill people. In general, it is easier for these people to invest love in material objects than it is in other people. We should not explain all materialism and selfishness as an illness but it must be taken into consideration that they are sometimes symptoms of emotional illnesses. These illnesses should be regarded in the same way as physical illnesses, caused by a multiplicity of factors and not completely under the individual's conscious control. A Christian experience does not cure these illnesses although it may make a great difference in the way in which the illness expresses itself. This should not surprise us any more than it does to see a person retain a physical illness after a Christian experience. I want to make it clear that most of us can benefit greatly by the application of the principle of this form of simplicity

through an inner experience, and even the emotionally ill will benefit bearing in mind the limitations that I have discussed.

We come finally to the question of whether there are any negative aspects to the principle of Christian simplicity as far as mental health is concerned. I think that there are. The first and most serious one centers around the fact that it is possible to maintain the outward symbols of simplicity without the motivation of the inner life. Let us look briefly at a picture of those living the simple life. The simple life historically had its origin, I am sure, in a deep spiritual experience. The symbols were only an expression of the inner experience. As such they served very valuable functions. Through succeeding generations these people have lived in the world and were influenced in various ways and to varying degrees by it. They have assimilated varying amounts of the spirit which was prevalent in the world about them. They have not been unaware of this and in trying to stem the tide they have frequently tried to maintain at least the symbols. This could create a situation where outwardly they lived on a plane that was far different from the world about them while their inner lives were closely allied with the world about them. What seems even worse is that in the same individual there are sometimes two sets of values, the one set believed in consciously, the other practiced, as it were, without the conscious permission. In this sort of situation the symbols of the simple life can become harsh, legalistic prohibitions devoid of love and understanding. All that I have previously said about the necessity of restrictions and limitations certainly does not apply to this sort of restriction of life. This cannot help but be very confusing to the individual and it can't help but have a negative effect on the mental health of the individual who lives this way. It is especially detrimental to children who grow up in this situation because they are much more sensitive to the feelings of people than are adults. Children very quickly sense inconsistencies and confusion in the lives of their parents, sometimes much before the parents themselves are aware of it. I want to emphasize that it is not the symbols or the restrictions that are necessarily harmful to mental health; it is the inconsistencies. How to attack this problem is to me a very serious and difficult question. It is even more difficult because the emotional disturbances caused by this type of situation in themselves militate against the understanding of the problem. I am sure that placing either more or less emphasis on the symbols in itself will not solve the problem. I am sure that isolation from the rest of the world will not solve the problem. Neither of these take into consideration the inner life which must be the foundation for the principle of Christian simplicity.

Another possible negative aspect of the life of Christian simplicity is its relative limitation of the expression of aesthetic feelings.

There are many reasons for this: among them isolation, the emphasis on the practical, and I think the general feeling in some instances, that pleasure in itself is to be minimized. With this limitation of expression of aesthetic feelings has come a suppression of interest in things of cultural value such as music, literature, and the arts in general. Aesthetic feelings are present in varying amounts in everyone and need to be expressed in the interests of mental health. It is through the expression of the aesthetic feelings that many basic drives are sublimated. It is true that many have learned to express these feelings in a much more pragmatic way such as wood-working, cooking, sewing, and other similar ways. This is to be encouraged but there may be some in whom the need cannot be adequately met in this way. This need not be a negative aspect of the principle of Christian simplicity, because there are many ways that this need can be met which are in complete harmony with the simple life.

Let me summarize: First, I believe that there is a relationship between the world in which we live and the apparent increase in incapacitating emotional illnesses, although the relationship is an exceedingly complex one. Second, the simple life does not make it impossible for people to be mentally healthy. Third, the principle of Christian simplicity has a positive contribution to make to mental health. Fourth, the application of the principle of Christian simplicity for the improvement of mental health has limitations. Fifth, there are negative aspects to the principle of Christian simplicity which are, however, not inherent in the principle itself but in its application.

I will conclude by saying that although the nucleus of the principle of Christian simplicity is spiritual, it is my hope that psychiatrists, sociologists, anthropologists, and other especially trained people who have an understanding of the principle, will be able to help apply it with greater usefulness. We should not shy away from the weaknesses of our way of life because only by facing of these weaknesses can we meet our fullest obligations and preserve that which we cherish. We need have no fear that science will at any time render the basic principle of Christian simplicity obsolete, nor need we be concerned that there will be any basic conflict. It is man who is in conflict with the applications.

SOCIOLOGICAL ASPECTS OF DIVORCE AMONG MENNONITES

J. W. Fretz

The public relations director of one of our colleges used to claim that there were no known divorces among former students of the college he represented. Later he modified his claim and said there were no divorces among those who had graduated from his college. The latest claim is that there are no known divorces among graduates who have married Mennonites who are also graduates of this particular college. What the next step will be in claiming the contribution of the said college to the marital stability of the coming generation only the public relations director can predict. The incident illustrates the subtle encroachment of the divorce problem upon Mennonite institutions and reminds us that we can no longer stand on the sidelines with clean hands saying to ourselves, "Thank God, divorce is no problem of ours."

Mennonite Family Disorganization

Family tensions and divorce are common problems in every Mennonite group. This is not to say that the divorce rate is equal in all groups. No statistical study has been done of the number of divorces among the various Mennonite groups but it would seem safe to proceed on the hypothesis that divorces among Mennonites are directly related to the degree of social conservatism within each group. One might expect to find a correlation similar to that revealed in the statistics pertaining to drafted men in World War II. Those having least men in military service were the Old Order Mennonite and the Old Order Amish, with less than 3 per cent, then came the Church of God in Christ Mennonites with 4 per cent, the Conservative Amish with 11 per cent, the Old Mennonites with 29 per cent, the Mennonite Brethren with 34, the General Conference with 55, and the Mennonite Brethren in Christ with 74 per cent.

Divorce, like military service, represents a form of social behavior contrary to Mennonite religious principles. The degree to which such unacceptable forms of behavior are tolerated varies with each particular Mennonite group. Where accommodations of the group to the customs of society are most numerous the divorces are most frequent. It is in these groups that attitudes toward social practices in general are most liberal. Here too one finds comparatively little use of church discipline in cases of infraction of church standards of conduct. It is not that improper Christian behavior is approved or ignored but rather that discipline is resorted to sparingly, if at all, as a matter of policy. The socially

liberal groups seem to use church discipline cautiously and hesitatingly while the more conservative groups seem to use it rather freely in cases of both the more serious and the less serious offenses.

This fact would likely have two effects upon the divorce rate. In the first place, members of the groups using discipline would tend not to seek divorce, no matter how strained the marriage bond. Secondly, if any sought to terminate unhappy marriage ties by getting a divorce they would be automatically dropped from church membership. In fact individuals contemplating divorce action would likely withdraw their church membership voluntarily thus avoiding the embarrassment of being "put out" of church. Here again the situation pertaining to divorce parallels military service. The Mennonite groups using discipline probably had fewer actual numbers from their membership going into regular service and those going into such service were automatically removed from church membership so that churches could in truth say that they had no members, or very few members, in military service. This very same situation pertains in the matter of divorce.

The extent of divorce among Mennonites as a whole is unknown. There have been no thorough studies done on this question. Most churches keep no careful record of their dealings with this problem. Data on the subject must generally be extracted from the pastor or from the older members who rely on memory rather than on written records. This naturally is an inaccurate source of statistical data. In a study of twelve United States General Conference Mennonite congregations made in a course in the Rural Church at Bethel College we found that eleven of the twelve congregations had at some time in their history dealt with the divorce problem. The late brother A. Warkentin sent questionnaires to 154 General Conference ministers asking specific information on the prevalence of divorce between the years 1940 and 1945. Jacob Goering later tabulated the replies. Of the 74 congregations from which replies were received, 35 per cent had dealt with the problem during the five year span indicated. The weaknesses of this study are the low percentage of returns, 50 per cent, and the short period of time covered, namely, five war years. Nevertheless some of the findings are indicative of trends and attitudes in at least one conference. As a result of these preliminary inquiries and my personal observations and inquiries in churches of various Mennonite bodies throughout America there are a few general comments of a tentative nature which might be made.

Characteristics of Mennonite Family Disorganization

That there is family disorganization among all Mennonite groups cannot be questioned, but the number, when compared to the national divorce rate, or even to the rate among Protestants in general, is low. There is evidence, however, that divorces among

Mennonites have been increasing in recent decades, thus reflecting the national social trends of the times. The absence of divorces does not necessarily mean happy family life and freedom from all marital tensions. It may mean the concealment or endurance of unhappy situations. There appears to be a significant correlation between the number of divorces and the degree of secularization and urbanization. The strictly rural farm families seek divorces less frequently than do town and city dwellers.

As to causes of divorce among Mennonites, if those studied are typical, we do not find them varying greatly from causes of divorce in general. One finds such causes as unfaithfulness, incompatibility, hasty marriages, wide difference of background, drinking, war marriage, religious differences, neglect and mistreatment. An over-all impression is that ill-advised marriages seem to be more frequent causes of separations than immorality or adultery.

Several reasons might be suggested for the lower divorce rate among Mennonites than that of society in general or than among Protestants generally. Mennonites still view marriage as sacred and as an institution that should be religiously motivated. Marriage is generally performed in and by the church and religion is emphasized in family life. Mennonites still emphasize endogamous marriage, that is, marriage within the religious or cultural group. This, interestingly enough, is a practice approved by modern students of family life as central to developing family stability. The majority of occupational activities of Mennonites are favorable to normal family life. Occupations such as farming, skilled laboring, small business enterprises, and teaching do not tend toward family disruption as much as do factory jobs on "swing shifts", city offices and employment in mass production industries where sexes are intermingled and work side by side all day long, far from the family scene. Among Mennonites also there is strong emphasis on family worship and on the ethical implications of Christianity. Love is looked upon as a cohesive agent binding members of a family into an indissoluble bond. Through the act of forgiveness, love serves as a solvent for irritations and differences that arise in married life.

In spite of the fact that divorces do occur among Mennonite church members or former members there is a strong taboo on divorce in all groups, hence great efforts are made on the part of all church families who covet good church standing to appear harmonious and united. Awareness of the possibility of church discipline is likely a deterrent to divorce. The comments of a young alert church member in a Kansas congregation of about 400 members summarizes well the situation in a great many other congregations: She says of her church:

There are two homes that are unhappy and another that has been recognized as unhappy. It is possible that there

are more, but if so the people involved are taking pains to conceal the situation. Although divorce and marital unhappiness do exist among some church members, it is considered by the community to be very disgraceful, so unhappily married people try to hide their conflicts and divorced people leave the community. In the forty-three years that the church has been organized there have been six divorces. The Church has in each instance concerned itself, trying to remedy the situation as much as possible. In one case where the ground for divorce included unfaithfulness the individual was excommunicated. In all known cases of immorality among young people the best of a bad situation was made by the marriage of the couple. None of them have been excommunicated, but none of them have remained in the church or the immediate community. This would suggest that members do not readily tolerate such violations and also that the people involved in divorce and immorality have in most cases not been deeply integrated in the community. Only one of the divorced men was a farmer.

In the Warkentin-Goering study, in the study of the twelve congregations by the Bethel College class, and in my personal observations it was found that domestic discord was most common among those on the periphery of church life. This was true in almost every single case of at least one member of the concerned couple. Often one or both of the concerned parties were absentee members and in other cases locally inactive members. In some of the cases the innocent party was an active church member and remained active following the divorce. Mixed marriages were found to characterize 72 per cent of the divorced families in the Warkentin-Goering study. It was found that of these mixed marriages ending in divorce in 62 per cent of the cases the wife was a Mennonite marrying a non-Mennonite man. It was found that 30 per cent of the divorces were granted within the first five years of marriage. Fifty-three per cent of the homes broken by divorce in this study involved children. In the Bethel College class study three out of twelve or 25 per cent of the families involved had children. This emphasizes the fact that divorce is not a matter affecting two adults alone but innocent children whose personalities and life views are significantly colored by the experiences resulting from a ruptured family.

The narration of an actual case history of a couple involved in a divorce suit will serve to illustrate a set of typical factors in operation in a recent divorce case. False names are given to the couple for the sake of anonymity.

Helen was an unusually attractive girl of twenty taking a nurse's training course at a midwestern hospital. She was one of a large family of eight children. Her parents were members of a large Mennonite church, attended regularly, and were considered an average Mennonite family of stable organization. Her father operated a farm and got along well with his neighbors. While in training Helen met a young man about her own age who came

from a non-Mennonite community and non-Mennonite family to attend college. The parents of Helen were concerned that her boy friend, John, was a good boy and worthy of the love and affection of their daughter. It was against the hospital regulations for nurses in training to get married so Helen and John, with the knowledge of Helen's mother, were married secretly.

Helen finished her training program and shortly thereafter John was drafted into the army. Helen followed him from army camp to army camp until he went overseas. All seemed well on the surface to the friends of Helen and John. While John was overseas Helen took different jobs and met different interesting people, some of them handsome men. Her devotion to John began to cool. Then came what seemed to Helen like a big break, an opportunity to become an airline hostess. To take this job, however, she had to be single. That put new thoughts in Helen's mind, or supported old thoughts that had lightly entered and left. Did she really love John? Perhaps he wasn't true to her. Her parents wouldn't approve of divorce but after all she was her own boss and far from the watchful eyes of parents and friends. She qualified for the coveted job, sued for divorce on rather flimsy charges and secured the decree despite the entreaties of her husband and of her alarmed parents who had discovered Helen's plans. Today, about ten years later, John is remarried and Helen is living at home with her parents, practicing her profession, still a beautiful but a lonely woman. Dismissed from church membership, stigmatized by friends, forgiven by parents, Helen is today a sadder and wiser woman; at thirty-two she is a divorcee.

Although we do not know all the inner thoughts and motives of Helen and John and therefore cannot point out the exact causes of this divorce it would seem the following factors were operative. First is the immature and unChristian approach to the marriage. The marriage seems never to have had a definitely spiritual foundation. Second was the factor of war with its frequent moving of the couple from house to house and the strains produced by separation without having had a genuine opportunity to allow the new family to establish its roots. A similar situation would have severely strained most marriages. Third was the factor of the different religious and cultural background of Helen and John. Although John was a "nice" fellow his outlook and values differed in several ways from those of Helen. Fourth was the temptation of adventure, excitement, status from a new position, and opportunity to meet new and more attractive men. All of these were in an environment free from the social controls of such primary groups as family, close friends, and the church.

Mennonite Attitude Toward Divorce—Past and Present

The traditional Mennonite attitude toward divorce is based on the familiar passages in the Bible, especially those quoted by Jesus in

Matthew 5:31-32; 19:3-12; Mark 10:2-12; and Luke 16:18. Divorce has been opposed except in cases of adultery where separation has been permitted but remarriage of the separated parties has been prohibited. This firm view of marriage, as Jesus said, is based on its divine nature. "What God has joined together let not man put asunder."

The contemporary attitudes of Mennonites toward divorce vary all the way from excommunication of the party judged guilty, to complete tolerance toward divorced individuals within the congregation. One congregation known to the author had seven divorced people in its membership at one time. One of the divorced members, a public school teacher and the church choir director, was separated for years before securing a divorce. When asked what action the congregation took when the person secured a divorce, one of the members at the time remarked: "The church did nothing about it. It was glad she was rid of him. Our Church is really not a Mennonite Church except in name. It has no Mennonite consciousness." This is of course an exceptional situation. Most Mennonite congregations in all Conference groups disapprove of divorce and most of them exercise some form of discipline in divorce cases.

It should be remembered, however, that modern living with all of its interactions, interdependencies, and complexities presents problems that are not easily and lightly solved. This is especially true of individuals who were divorced before they were converted and then later desired to become church members. It is becoming an increasingly significant problem as the Mennonite Church becomes more evangelical and wins sinners to its fold. It will be difficult for congregations to deny a divorced person the right of church membership if he repents of his sins, asks forgiveness and seeks full admission into the fellowship of believers. It raises the question whether divorce is an unforgivable sin; a sin more serious than adultery, murder; a sin so serious that it cannot be erased through the forgiveness of God and the cleansing blood of Christ.

The attitude of Mennonites toward divorce should be characterized by redemptive love. Perhaps the attitude in the past has too often been vindictive rather than redemptive. Like all sin, divorce is a tragedy and those who have walked into it willingly, or have been dragged into it, have their reward. It is not a pleasant reward. The tragic experience of divorce is in itself the punishment. The shock of the experience brings about grief and the need for readjustment akin to experiences arising out of death. Both death and divorce require the reorganization of life patterns; the mending of broken hearts and wounded spirits. The memories of those departed still linger long after the individuals are separated.

To be able to rationally account for the acts of divorce does not justify the act. It merely enables the Christian to deal intelligent-

ly and sympathetically with the persons involved. The Christian Church must be interested first in preaching and teaching the kind of mature faith that prevents marriages from being willfully broken, but if broken, its faith must also be a healing faith. Let us with God, look at the heart and not at the surface of the sin sick souls whose hands we need to place in Christ's.

On the question of divorce Jesus made one of his firmest pronouncements. In most instances Jesus was less legalistic than was Moses but not so on the matter of divorce. Although his inflexible pronouncement seems hard to understand when applied to some contemporary situations, there must have been a profound reason for his firmness and we accept his judgment as authority.

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Snyder, William T.	Akron, Penna.
Sommers, Elaine	Goshen College, Goshen, Ind.
Stauffer, J. Mark	Eastern Mennonite College, Harrisonburg, Va.
Stauffer, John L.	Eastern Mennonite College, Harrisonburg, Va.
Stahly, Delmar	Akron, Penna.
Stoner, Grace N.	Grantham, Penna.
Stoner, Herman	Mechanicsburg, Penna.
Stoner, Mrs. Herman	Mechanicsburg, Penna.
Stoner, Joseph	RFD 2, East Berlin, Penna.
Stoner, Mrs. Joseph	RFD 2, East Berlin, Penna.
Stoner, Lois Ferne	RFD 2, East Berlin, Penna.
Stoner, Marlin K.	RFD 2, East Berlin, Penna.
Stoner, Mary A.	Grantham, Penna.
Stoner, Mary Ann	RFD 2, East Berlin, Penna.
Stoner, Robert K.	RFD 2, East Berlin, Penna.
Stoner, Ronald K.	RFD 2, East Berlin, Penna.
Stover, Mary A.	Grantham, Penna.
Umble, John	Goshen College, Goshen, Ind.

van den Berg, John N.	Baarn, Netherlands
Voran, Dallas	Belmont, Kansas
Walker, Margaret	Grantham, Penna.
Westfall, Mrs. Lillie	RFD 2, Mechanicsburg, Penna.
Wiebe, John A.	Deccar, India
Wiebe, Mrs. John A.	Deccar, India
Wittlinger, C. O.	Messiah Bible College, Grantham, Penna.
Wittlinger, Mrs. C. O.	Messiah Bible College, Grantham, Penna.
Wolgemuth, Mark B.	RFD 2, Mechanicsburg, Penna.
Yoder, Mrs. Lloyd	RFD 2, Mechanicsburg, Penna.







